

**SERVANT MODEL OF PASTORAL LEADERSHIP:
TOWARD AN EFFECTIVE MINISTRY IN THE KOREAN AMERICAN
CHURCH**

A Professional Project

Presented to

the Faculty of the

Claremont School of Theology

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Jinho Han

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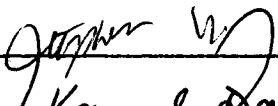
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DOCTOR OF MINISTRY

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Abstract

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By

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This study seeks to understand the Korean American Church and attempts to justify the servant model of pastoral leadership. The Korean immigrants have experienced great growth since they first came to Hawaii in 1903. The Korean church in America has also undergone tremendous growth. First of all, this study presents the history of Korean immigration to the United States and the accompanying growth of the church in various stages from 1903 to the present.

In addition, the study analyzes the results of a survey on what kind of leadership style Korean American church congregation members desire. Many of Korean American church congregation members want the servant leadership model for their pastors because they have difficulty adapting to their new life in America. They suffer physical and mental stresses and depression arising from life as a minority group in a foreign land. Therefore, the study examines the meaning of servanthood in the New Testament and Biblical perspectives in general on servant leadership.

This study also explores the problem of authority in servant leaders and suggests an attitude of servant leadership for an effective ministry in the Korean American church.

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Chapter 1

Introduction

Problem

The problem addressed by this project is the development of a comprehensive biblical leadership model in Korean American churches.

Importance of the Problem

We live in a rapidly changing world. We call it the uncertain age. This uncertain age needs an effective leader to guide direction for the future. Also people are looking for leaders to guide their personal and spiritual lives. In particular, the Korean-American churches need effective leaders more than they ever did.

For one hundred years Korean American churches grew in numbers and quality. However, for the last ten years, growth has stopped, and the number of congregations has decreased.¹ Ki Jae Kim claims that the biggest source of problems has been the authoritarian leadership style of ministers and leaders in Korean churches.² This problem creates disputes between pastors and elders, disagreements between pastors and church members, conflicts between executive pastors and associate pastors, and disharmony

¹ Man Yeol Lee, Kyohoi Sungjang Kamso-wah Dae-chak (The Decline and Counterplan of Church Growth), Kidok Yeonhap Shinnoon (Christian United Newspaper) 21 April 1996, 1.1

² Ki Jae Kim, 21Seiki-ui Leadership (The Leadership of the 21st Century) (Seoul: Hae Hu, 1998), 18-19.

between lay leaders and members. In the current situation, these disputes and issues can lead to problems that contribute to the break up of churches.

Many pastors trained in Korea use an authoritarian leadership style which worked well in Korea, and stimulated growth there. However, immigration to America was a powerful experience, and most church members had difficulty adapting to the new country and suffered spiritually, emotionally, and physically. As church members began to be acculturated to American styles and behavior, the authoritative style did not work well in these conditions and did not provide guidance and nurturing for church members. Therefore, to promote the growth of churches, an effective pastoral leadership style based on the biblical leadership style is essential.

Jesus Christ's leadership in the New Testament demonstrates the servant, shepherd, and steward model but I will not deal with three models in my thesis. I would like to explore the figure of servant as described in the Old Testament and of the Lord's servant in the New Testament. The main reason for writing about servant leadership is because it is related to the Korean American church situation.

Thesis Statement

My thesis is that servant leadership is an effective leadership model in the Korean American churches.

Definitions of Major Terms

Pastoral Ministry

Pastoral ministry is the work of taking care of souls. It also includes the concept of spiritual growth. From the viewpoint of the Old Testament, the pastor is responsible for feeding the sheep, protecting and taking care of the weak sheep, healing the sick, binding up the injured, and searching for the lost. He/she is in charge of leading them beside quiet water, and laying them down in the green pastures. He/she should serve them as a servant instead of lording over them.

There is a variety of images of the pastor in the New Testament, including the servant, the teacher, the proclaimer, and the priest³. These four images of the pastor were realized in Jesus Christ. He is the archetype of all pastors. The pastor is not an aristocrat who rules over the laity but one of the people of God. In order to fulfill this purpose, Christ provides for the equipment of the body by giving it special ministers, to equip all with gifts and to let the laity be ministers in their workplaces.

According to the Bible, the reason that pastors are appointed is for this work. In fact, God gives us a classic passage: “God gave apostles, some prophets, some evangelists, some pastors and teachers, to equip saints for the work of ministry, for the building up of the body of Christ” (Eph. 4:11-12).

³ Chang-Whan Park, “Mokhoija-Sungseojeok Keunkeo” (Minister-Biblical Foundation), Kidokkyo Sasang (Christian Thought), Sept. 1985, 20.

Leadership

Leadership is one of the hot topics in the world of politics, economics, sociology, culture, and sports today. A person may be a leader or a follower in different situations and at different times, but it is the role of the leader to lead. It is his/ her job to take responsibility for leadership of the group. A leader is one “who guides the activities of others and who himself performs to bring those activities about.”⁴ This definition highlights the leadership factors of direction, initiative, and modeling.

Servant Leadership

A servant leader is a man or woman who has received a call from God to serve him, is cleansed and commissioned by God, and is empowered and guided by the Holy Spirit. The marks of a servant leader are humility, integrity, and faithfulness to the word of God. Jesus Christ is the model for all acts, attitudes, and attributes of servant leadership.

Korean Immigrant Church

It is not too much to say that the history of Korean immigration is almost in keeping with that of the Korean immigrant church. As soon as Korean immigrants arrived in the United States, they began to worship God and build their spiritual homes. Wherever they went, they carried the faith of God with them and struggled with bitter tears to find a refuge to take a rest mentally and spiritually from heavy labor, loneliness,

⁴ Ted W. Engstrom, The Making of a Christian Leader (Grand Rapids: Zondervan Publishing House, 1976), 24.

and homesickness. It is very true that the Korean immigrant church has been growing with the Korean immigrant community.

The first established Korean immigrant church was the Korean Methodist Church of Honolulu, Hawaii, under the leadership of Reverend Seung Ha Hong in 1903.⁵ The development of the Korean immigrant churches began in 1903 and continues to the present. This was a time of very rapid growth because the Congress of the United States amended the United States Immigration and Nationality Law to eliminate the former quota for each nation.⁶ The new law opened the door for any persons from any country to immigrate to America. This law rendered great service to Koreans by enabling them to enter this country and to the Korean immigrant churches by giving them a golden opportunity for rapid church growth.

The 1988 census reported that there were about a million Koreans residing in the United States. As a result of the rapid increase of Korean immigrants, the number of Korean immigrant churches in the United States has grown to over 2,680.⁷ The 1998 United States Korean Churches Directory reported that 603 Korean immigrant churches were located in the Los Angeles area.⁸

⁵ Tongshik Ryu, A History of Christ United Methodist Church: 1903-1988 (Honolulu: Christ United Methodist Church, 1988), 34.

⁶ Won Moo Hurh and Kwang Chung Kim, Korean Immigrants in America (London: Associated University Presses, 1984), 53-54.

⁷ Young Choon Chang, 1998 United States Korean Church Directory (New York: Christian Press, 1998), 1.

⁸ Ibid.

Work Previously Done in the Field

Many scholars and students have been studying about the historical and social perspective of the Korean immigrants. One of the academic studies is Won Moo Hurh and Kwang Chung Kim's Korean Immigrants in America: A Structural Analysis of Ethnic Confinement and Adhesive Adaptation. In this book, they dealt with Korean immigrants in the Chicago and Los Angeles areas. The authors developed the history of the Korean immigrants, their language, religion, and other aspects of the Korean cultural heritage such as the historical circumstances and patterns of Korean immigration to the United States in its three phases: 1) The Early Immigrants, 2) The Interim Immigrants, and 3) New Korean Immigrants. This research was based on economic adjustment, cultural and social adaptation, family relations, ethnic associations, and other areas of adaptation to America. Finally, this research explored the impact that the Korean Americans have had on American society. Hurh and Kim's methods were a specific approach to the historical and structural factors for the Korean immigrants' participation in their ethnic church and their assimilation as United States citizens.

Professor Hurh and Kim accomplished magnificent historical and social researches. In general, they related the length of Korean immigrants' residence, sex, ages, education, economic status, and church participation. However, their research has been limited to the religious perspective. They address such questions as, why did the Korean immigrants participate in the immigrant churches in their communities? What is the immigrant Church of God? And who are their spiritual leaders?

Rev. Woong Min Kim researched the role of the Korean immigrant churches. He submitted to the Claremont School of Theology as a Doctor of Ministry project: History

and Ministerial Roles of Korean Churches in the Los Angeles Area. In his study, Rev. Kim describes clearly two parts: (1) a review of the history of the Korean churches in United States; (2) a comparison of traditional Korean ministers' and contemporary Korean ministers' role in the Korean community in the United States. He suggests five ministerial roles as contemporary as preaching/teaching, administration, counseling, liturgical leadership, and community leadership. Rev. Kim's research is a comparison with past and present roles of the Korean immigrant churches and their leaders.

In the leadership study, Engstrom has very firm ideas on what constitutes a Christian leader, and in the introduction to his book provides the reader with an explanation as to what he means by leadership. "When I use the term leader in this book, I see him as one who guides and develops the activities of others and seeks to provide continual training and direction."⁹ He regards the key concept in leadership as being the ability to make things happen to enable followers to be encouraged and stimulated to a point where they are able to recognize their full potential of productivity. He is concerned that true leadership is a quality found in far too few individuals, and claims that action is the key to leadership because swift and clear decisions are the mark of true leadership¹⁰

Robert K. Greenleaf, in his book Servant Leadership: A Journey into the Nature of Legitimate Power & Greatness, defines servant and leader those words are not harmonize with each other, but Greenleaf explores the integral relationship between them. He explains their relationship by explaining "that the only authority deserving

⁹ Engstrom, 15.

¹⁰ Ibid., 20.

one's allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant statue of the leader."¹¹

Those who are committed to this principle will respond to and follow only those leaders who demonstrate that they are servants. One of the servant leader's characteristics is that the servant is first. "It begins with the natural feeling that one wants to serve, to serve first."¹² The important attitude of servant leaders is that they have a clear vision of the goal, the over-arching purpose, and the dream of the institution. This thoughtful and intelligent book articulates the meaning, attitude, method, and purpose of servant leadership.

Scope and Limitations of the Project

My intent is to consider the ministry of the immigrant churches by the immigrant leaders. Korean immigrant churches in a multicultural, multigenerational, and transitional community have come to the crucial moment, encountering new barriers that they never experienced before. The influx of Korean immigrants continues to increase, especially in the large cities such as Los Angeles, New York, Chicago, San Francisco, etc. My research focuses on immigrants and their leaders in Los Angeles, because the percentage of Korean immigrants in Los Angeles was over 30% of all Korean immigrants in America.¹³ If we try to know the characteristics of the immigrants from Korea, we should easily find the way to effective leadership and ministry for them.

¹¹ Robert K. Greenleaf, Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness (New York: Paulist Press, 1977), 23-24.

¹² Ibid., 27.

¹³ Hurh and Kim, 62-63.

This project is also to show a biblically-defined servant character because the Bible reveals the main issues, principles, and ideal models for church leadership. Biblical leadership is not a position of power over others, but in every generation God calls and equips men and women to take responsibility for feeding and directing his people through non-coercive leadership. The ministry of the church cannot be seen as the management of the congregation because the primary model for this leadership is that of servanthood. Therefore, in my thesis, I try to consider leadership in the light of New Testament concepts such as *doulos*, *diakonia*, *oiketes*, *hyperetes*, *latreuo*, and *leitourgos*.

Procedure for Integration

Most of the written materials consulted in the process of writing this thesis are in the Korean language. In addition to books and articles, I made extensive use of Korean newspapers. I also corresponded with church leaders and government officials in order to get some of the information I needed. Current statistics of the growth of the Korean church have been hard to find. Although there are a few books which touch on the growth the Korean church in Los Angeles, to my knowledge, no one has yet written a comprehensive history of its growth.

My experience is as a pastor of a Korean church in Southern California. I have worked with 5 churches (San Diego KUMC., Glendale KUMC., Van Nuys KUMC., Trinity UMC in San Bernardino, and Arlington KUMC in Riverside) from 1989 to the present. This will be another helpful asset.

In addition to the discussion held on April 10, 2001 at Van Nuys KUMC which uncovered congregational concern about the pastor's leadership models, I conducted a formal assessment of these issues using a survey research instrument.

The Bible is the main text because it is the primary source of all theological understanding. It is the source of all that is necessary and sufficient for theological issues and is to be received through the Holy Spirit as the true rule and guide for faith and practice. Jesus was most often referred to as servant. He spoke of himself as servant and called his disciples. He gave the greatest block of his time leading the twelve. In his Great Commission he sent his followers out to make disciples of all people everywhere, to teach them to observe all things that Christ commanded.

Therefore, according to the described biblical perspectives, my purpose of Bible is to make disciples and bring them into the full life and faith of the Church.

Chapter Outline

Chapter 1 is an introductory overview of the project and its process. It includes the problem addressed by the project, the importance of the problem, the thesis statement, definitions of major terms, work previously done in the field, scope and limitations of the project, procedure for integration and the chapter outline. Chapter 2 reviews the history of Korean immigration and the immigrant church in America because throughout their church history and community they have been deeply related to each other. This chapter explains about Korean immigrants in America, and characteristics of immigrant church as their community. Chapter 3 is an analysis of Korean American churches growth. In this chapter, I will discuss the reason why Korean

American church grew so rapidly. Chapter 4 explores Korean American church members desired leadership model. In this chapter, I will demonstrate my survey results of the Van Nuys Korean United Methodist church to be a model for the servant leader. Chapter 5 describes the servant language in the New Testament. In this chapter, I will try to clearly provide a deeper understanding of “servanthood.” Chapter 6 is the biblical foundation for servant leadership. In this chapter, I will try to describe figures to support the validity of the servant leadership. Chapter 7 explores the problem of authority in servant leaders. In this chapter, I will explain the relationship between leadership and authority (power). Chapter 8 is my conclusion. In this final chapter, I make some general observations.

Chapter 2

A History of Korean Immigration and the Immigrant Church

The Korean church in America cannot be understood without a basic understanding of the history of Korean immigration. As Donald McGavran said:

Very many kinds of church growth are found in the world today, each varying from People to people, from time to time, and from denomination to denomination. Understanding the nature of church growth is impossible unless the student apprehends the many different types and their various stages.¹

Therefore, I would like to look at the history of Korean migration to America and the immigrant church of the past and present.

By signing the Korean American treaty in 1882, Korea opened her doors to America. Korea was the last nation in Northeast Asia to do so. Soon after the ratification of the treaty, a small number of Koreans began to arrive on American Shores.² The total number of Koreans in the United States was estimated at less than 50 before the first large wave of Korean immigrants reached the Hawaiian shores during the period of 1903-1905.³ According to Won Moo Hurh and Kwang Chung Kim, they divided into three historical immigrations: 1903-1924: male laborers to Hawaiian islands and their picture brides, 1951-1964: “war brides” of American Servicemen, war orphans through adoption, and a small number of professional workers: and from 1965: the new wave of “family

¹ Donald A. McGavran, Understanding Church Growth, 3rd ed. (Grand Rapids: Eerdmans, 1990), 9.

² Bong-youn Choy, Koreans in America (Chicago: Nelson-Hall, 1979), 69-72.

³ Hurh and Kim, 39.

immigration.”⁴ We need more expansion of the study of our historical periods after 1968 to 1990, contemporary immigration, and from 1991 to 2000, or “IMF immigration.”⁵

The First Period (1903-1950)

The first wave of Korean immigration was between 1903-1910. Immigrants of this period were accepted into the United States to relieve the labor shortage of the Hawaii Sugar Planter’s Association. The first immigrants arrived in Honolulu on January 13, 1903. In this group were 101 Koreans (55 men, 21 women, and 25 children)⁶. At the turn of the century, socio-economic and political pressures forced many Koreans to leave Korea to find jobs and to seek political stability.

Between 1910 and 1924, another group of Koreans were leaving for the United States. They were known as “picture brides.”⁷ Picture brides were women who left Korea to marry men whom they had only met by exchanging photos. However, rather than reveal to a potential bride that they were old men, the laborers sent outdated photos of themselves to the unsuspecting young women in Korea. The Korean women were shocked and dismayed upon landing in America that they had married men twenty years older than the ones in the pictures. In Korean families, which adhere to a philosophy that favors sons, daughters were often considered a burden in poorer families. Marriage

⁴ Ibid., 41.

⁵ This is my own expression. At this time, Korea had been experiencing economic crisis. Many Koreans fell into more financial difficulty than before. So, many of them migrated to America as visitors.

⁶ Hurh and Kim, 37.

⁷ Choy, 78.

was often the only escape for these women. So the picture brides continued to take the risk of coming to the United States to marry men they didn't love.

From 1910-1945, Korea was a colony of Japan for the entire thirty-six years. Many students and political refugees left Korea because of persecution from the Japanese government. Hurh and Kim explain that:

289 Korean students arrived with Japanese passports between 1921 and 1940. The majority of these students returned to Korea after the completion of their studies, but some remained. Some of these are active leaders of the Korean community today. As of 1940, a total of approximately 600 Korean students were permanent residents in the United States.⁸

After the first wave of Korean immigrants arrived in Hawaii on January 13, 1903, they stated to worship in their camp under the leadership of Rev. Seung Ha Hong. By 1913, ten years after the first worship was held in Hawaii, There were 39 churches with 2,800 members.⁹ At that time, almost half of the Korean immigrants in Hawaii became Christians. As Christian work in Hawaii was beginning, also a similar work was initiated in California. In 1906, Chang Ho Ahn, a Korean international student since 1902, started a Korean church in San Francisco. This was the first Korean ethnic church on the mainland in America. By 1913, there were 452 members in 7 Korean churches in America.¹⁰

⁸ Hurh and Kim, 49.

⁹ Won Yong Kim, Jaemi Hankookin-ui Ban Seiki Youksa (The History of Half Century of Korean in the U.S.) (Seoul: The Word of Life, 1979), 41

¹⁰ Teak Yong Kim, Kyohoi Sungjang: Jaemi Hankookin Kyohoi-ui Baljeon (Church Growth: Development for the Korean Churches in America) (Seoul: The Word of Life, 1985), 81

As a result, by 1913 there were 46 churches with 3,252 members throughout the United States, including Hawaii. This was remarkable church growth, with the number of believers growing to 3,252 in 1913 from about 500 in 1903. Although there were 46 Korean churches in America in 1913, a great number of them waned during the period 1914~1950. By September 1947, there were only 9 of them that remained.¹¹ The growth of the Korean immigrant church in America was greatly influenced by its national context and the arrival of Korean immigrants in the U.S. However, a new immigration law in 1924 prevented new Korean immigration to America, thereby eliminating the source of new converts and members. The churches declined as the first generation of Korean immigrants passed away.

In this period Korean American churches met the social and spiritual needs of people. The leaders of these churches performed a joint ministry of religion and social welfare, providing a spiritual home for poor, lonely, and illiterate plantation workers. After Sunday services, immigrants gathered to speak their native language, enjoy each other's company, and discuss their problems. Whenever they met with adversity, Koreans turned to churches as a source of hope and for a better future. Korean American churches have responded to the challenge aggressively. Before World War II, these churches had become the center of the struggle for liberation from the Japanese Military Government. Among other things, churches had convened prayer meetings, collected money for the financial support of freedom movements, publicized the cause of Korean liberation, and nurtured Korean national leaders.

¹¹ Ibid.

The Second Period (1951-1964)

The second period of immigration was between 1951 and 1964. Three main types of people came from Korea to America in this period. The first group was the students, who numbered more than 5,000 in the four year period from 1950-1953.¹² Korean students came to America for advanced studies. The second group was the wives of the American servicemen. After the Korean War (1950-1953), many Korean women married American servicemen. The reasons for such a large number of marriages were the hardships and poverty in Korea after the war. The third group of immigrants during this period was the war orphans. Thousands of war orphans were adopted into American homes.¹³ By December 1959, the total number of Korean immigrant churches had risen to 17. The number of Korean immigrant churches had risen to about 20 by the end of 1964. However, this number of Korean immigrant churches still fell far behind that during the period, 1903-1913, which were 46 churches. Before the American government passed the new immigration law proposed earlier by President John F. Kennedy, only 200 people from Korea could migrate to America in any given year. Therefore, the Korean immigrant churches looked forward with great anticipation to the large influx of Korean immigrants into the U.S. after 1965.

In this period, the role of Korean churches was taken as a representative of Korean society because there was not a sufficiently organized Korean Association. In the book Washington Presbyterian Church's 35 Year History, this church held the

¹² Man Yeol Lee, Hankook Kidokkyo-wah Saramdeul-ui Yidong (Korean Christianity and People's Movement) (Seoul: Bo Sung, 1988), 45.

¹³ Hee Bong Kim, Jaemi Hankookin (Koreans in America) (Seoul: Sam Young, 1977), 6.

Korean Association's general meetings after yearly church picnics.¹⁴ Furthermore, this church was the backbone of the Korean society instead of the feeble Korean Association so the church welcomed and entertained visitors who came from Korea no matter their social position. Therefore, in this period, the role of Korean Churches and leaders was growing in the Korean society as a devotional institution and ministry.

The Third Period (1965-1990)

The Immigration and Nationality Act of 1965, designed through the efforts of both presidents John F. Kennedy and Lyndon Johnson, dramatically changed the quota laws and altered the face of United States immigration for years to come.¹⁵ Since 1972 a majority of the approximately 20,000 Koreans arriving annually in the United States have been brought over by their relatives.¹⁶

Korean immigrants now live in all areas of the United States, but the majority of them have settled in communities in the larger cities such as New York and Los Angeles. The reason is that they had a better chance at success by opening small businesses. These Koreans moved into the cities and into neighborhoods where they could afford to start businesses with very little start-up money. This meant moving into poor neighborhoods where rents were low.

¹⁴ Dae-Wook Chang, Washington Presbyterian Church's 35 Year History (Seoul: Sung Kwang Publishing Co., 1988), 60.

¹⁵ Alexandra Bandon, Korean Americans (New York: New Discovery Books, 1994), 34.

¹⁶ Ibid.

One such area was the Olympic Blvd. area of LA, a rundown slum.¹⁷ Many Koreans spotted the chance there to build up new businesses at low cost. The area was soon transformed into what is now known as Koreatown, a community with malls, restaurants, and Korean Language signs catering to the Korean American residents.

Some went to New York City, where they bought into businesses, such as greengroceries, that had been owned by a previous generation of Jewish, Italian, or Greek immigrants.¹⁸ Often this meant moving into dangerous or poor neighborhoods where the rents were the lowest. They also settled in Flushing, Queens, where another Koreatown has emerged.

According to the Korean chief Counselor, Ro-Myung Kong, the total number of Korean immigrants to the United States from the beginning of Korean immigration until 1979 was 276,000.¹⁹ By 1990, the population of Korean immigrants was approaching 1,000,000.²⁰ An explosive increase in the number of Korean churches began almost simultaneously with the large influx of Korean immigrants into the United States after 1965. There were about 100 Korean churches in the U.S. in 1970, about 150 churches in 1972, about 200 churches in 1975, about 700 churches in 1979, and 1,000 churches in 1985. This tenfold increase in the number of churches from 1970 to 1985 had a close connection with the changes in immigration policy. When we compare with the Chinese and Japanese churches, the number of Chinese immigrant churches was about 400 for more than one million Chinese immigrants in the U.S. in 1984. The number of Japanese

¹⁷ Bandon, 50.

¹⁸ Ibid.

¹⁹ Korean Christian Herald, Oct. 1995, D1.

²⁰ Ibid.

immigrant churches was about 300 for the almost 800,000 Japanese immigrants in the U.S. in 1984. Korean-Americans had a far higher proportion of churches relative to their population with about one thousand churches for a population of over a million.

The Korean church is deeply related to the Korean community. The Korean churches functions as centers where Korean values and language can be preserved. In summary, in addition to their religious function, the Korean churches offer their members many vital services. Some of these are Korean and English language classes, information and training in ways to cope in American society, and a milieu in which to interact with other Koreans. Counseling, fellowship, mutual aid, economic assistance, and countless other minor services are also supplied by the churches and pastors. Therefore, the role of Korean churches and pastors was to provide centers where attempts to preserve language, social bonds, and customs central to Korean identity are very visible.

The Fourth Period (1991-Present)

This period's character of immigration, I call the "IMF" style. During the 1980's, many Korean American leaders predicted that gradually the number of immigrants from Korea would be fewer, because Korea had been vitalized and the national economy and political situation had improved. Seoul, the nation's capital, held the Asian Games in 1984 and the Summer Olympic Games in 1988. After these two big events, Korea left a shining impression on the world with their success. During the LA riots in 1992, many Koreans gave up their migrant plan to go to the United States. Furthermore, during the riot, many Korean Americans left the LA area and some of them went back to Korea. It

was gravely serious to Korean Americans because it was their first experience of such civil unrest for most of them, and also because it was related to ethnic conflicts. Since Korea is a mono-racial society, most Korean Americans have not experienced living in a multiethnic context. Understandably, the riots and its aftermath had a serious psychological, economic, and social impact. So, this social appearance made Korean American leaders' prediction seem to come true. However, Korea's economy was not successful. The government exaggerated matters. Korea raised doubts among foreign investors, which led to a serious monetary liquidity crisis in 1997. At this time, almost one million people lost their jobs because many companies had to reduce operations for survival under the IMF. As a result, many Koreans immigrated to the United States. Some of them who lost their job in Korea didn't go back home. They lived as visitors although they passed their over due date on their visas. I met a 40 year old man who was seeking a job in Koreatown. His purpose of visiting was to get a job. He was past his visas over due date. He said,

I was a manager of a bright small company in Korea. My company was related with a plutocratic group but in the IMF, the plutocratic group could not pay my company's bill. As a method of survival, my company decided to reduce employees and staffs. I was included in the layoff although I served more than 20 years in this company. Fortunately, I have some retirement funds. I invested all my money in my friend's company but his company also could not overcome economic crisis under the IMF so his company had declared bankruptcy. I lost all my money. I made a little money when I sold my house and moved to a small apartment. I came to America alone without my family and my future. It is just survival itself. I have to send some money to my family in Korea. Now, I am so worried and afraid, what can I do?

I believe the immigrants will continue to come to the United States. From the incipience of American history, the U.S. always has had immigrants from all over the world. All other races of people have at one time or another emigrated from other countries. Also, every year, more and more Koreans emigrate to the U.S. So, Korean churches and leaders prepare to minister to the immigrants.

Between the establishment of the first institutional church in 1903 and 1970, there were about 100 Korean churches planted and growing on American soil. In 1990, the Korean-American church had experienced phenomenal growth, having grown to 2,400 churches in only 20 years. In 2000, there are about 3,500 Korean-American churches all across the United States. God's hand of blessing is abundantly clear in this remarkable expansion.

Identity

Korean-American culture is based upon Korean culture, but it is different from Korean culture itself. It has been changed by American multi-culture, being pervasively influenced by the larger American culture. Among immigrants, there are three broad categories: politicians, businessmen, and students and scholars.²¹ They differ from one another in custom and thought. Their hobbies are also different, and therefore they have a different view of life and culture. There are not only vocational differences, but differences in attitudes and lifestyles. There are also significant differences and gaps

²¹ Eun Sik Yang, "Koreans in America, 1903-1945," in Koreans in Los Angeles, ed. Eui-Young Yu, et al., 17-18.

between more established immigrants (the second and third generations) and the newly arrived immigrants.

There are different types of Korean-Americans, depending on how they handle their identities. The first is the assimilation type: people in this group are open to losing their old ties and changing and conforming to a new culture. They blend in well with American culture because of their willingness to cooperate and adapt. The second is the isolationist type: people in this group belong definitively neither to American nor Korean identity. It is difficult for the isolation types to cope with life in an American community. The third type holds an isolationist attitude toward American culture, but openly maintains their connection with Korean culture. This type is a kind of segregationist group. It is difficult to pinpoint and circumscribe Korean-American identity because it remains so dynamically in flux today. Herein lies the primary difference between Koreans and Korean-Americans. Koreans have a solid, stable cultural self-awareness. Korean-Americans are constantly struggling to carve out an identity for themselves. Koreans have lived comfortably all their lives in a homogenous culture. Korean-Americans must endure conflicting messages and shifting norms even among themselves.

The Christian faith is one that endows a new identity on persons and groups. Christian Churches play an integral role in the life of Korean immigrants. Korean immigrant churchgoers are quite devoted: 82 percent of them say they go to church once every week, while 26 percent of them do so twice a week.²² When questioned, they said

²² Jong Hun Kim, "Yimin Teukjip" (Special Edition for Immigration) Joongang Daily Newspaper, Dec. 16, 2000, A25.

they go to church for worship and to receive counsel for social problems. In a LA survey, as many as 24.4 percent of churchgoers said they go to church for “peace of mind,” 22.4 percent for religion, and 14.2 percent for listening to sermons.²³ Therefore, the Korean churches meet both the religious needs and the social and psychological needs of Korean immigrants. Given their number, size, membership, and revenue, Korean churches in America and in southern California are the most important and influential public institutions in the life of the Korean Americans with religious, educational, social, psychological, and many other functions.

Korea Town

The migration of Koreans to the LA area dates back to the early years of the twentieth century. At that time, the Korean influx into LA was mainly in the form of transmigration from Hawaii, where Koreans had sought employment on sugar plantations. However, the majority of the Korean American immigrants into southern California in the 1960s and early 1970s arrived directly from Korea, largely as a result of the liberalized immigration law of 1965.²⁴ Los Angeles has had a special appeal to Korean immigrants throughout the century. Because of its geographic location, LA served as the chief gateway to America from the Far East. The mild climate of southern California, its growing and booming economy, its multiethnic setting and life style were additional benefits to Korean Immigrants.

²³ Ibid.

²⁴ Eui-Young Yu, “Koreans in Los Angeles: Size, Distribution, and Composition,” in Koreans in Los Angeles, ed. Eui-Young Yu, et al., 23.

Currently, the Korean American community in southern California has an estimated population of 500,000. Of the many “Koreatowns,” as these Korean population centers are often called, the one in LA is the largest and attracts the most attention and interest, both from Koreans and from others. LA’s Koreatown reflects a typical settlement pattern of newly arrived immigrants, particularly ethnic minorities, similar to Little Tokyo and Chinatown. The area that has become Koreatown-which is bounded roughly by Beverly Boulevard on the north, Crenshaw on the west, Pico on the south, and Hoover on the east-witnessed many turbulent times throughout the 1960s.²⁵ Its northern border was adjacent to South Central LA, an area that, following the 1965 riots, was quickly abandoned by major business establishments, thus sowing the seeds of future economic depression and resulting in social conflict. The Korean immigrants who settled in this area during the 1960s, assumed ownership of many businesses formerly owned by Jews and other ethnic minorities-the same minorities who had been the chief targets of the 1965 riots.²⁶

Koreatown is often the first stopping place for newly arriving Korean immigrants. To satisfy their needs, Koreans established many churches, social and personal service organizations, retail businesses, restaurants, gas stations, real estate offices, laundry shops, and grocery markets. The colorful Korean-language signs and

²⁵ Ibid., 34.

²⁶ Kwang-gyu Yi, Jaemi Hankookin (Korean in America), (Seoul: Ilchogak, 1989), 98-102.

billboards virtually turned Koreatown into a Little Seoul. As Korean immigrants achieve a degree of economic security through the hard work invested in running their businesses, they tend to move out of Koreatown into the suburban areas. Today, although the majority of business establishments in Koreatown are owned and operated by Koreans, the residents of the area are predominantly Latino. This notwithstanding, LA's Koreatown continues to be the social, economic, and cultural center of the Korean population in southern California.

Language Problem

The biggest and the most difficult problem for the Korean immigrant is the language. Some of the Asian countries already speak English, and people from such countries will not have a great problem in the language area. But most countries speak very poor English, as is the case of Korea; thus, Koreans face great problems in trying to learn English in the United States. The first Korean immigrants who came as laborers to work in the sugar fields of Hawaii, faced many other problems besides language. But, even then, language was the biggest problem they faced, since they were never exposed to English in the homeland. Although Koreans are taught English in Jr. and Sr. High school and college, the main emphasis is on written English rather than spoken English, and as a result even a college graduate from Korea has difficulty trying to communicate in simple and basic English.

The language problem is not just a problem of the first generation group. Conversely, the second or 1.5 generation groups are confronted with all Korean

speaking environments such as in family and church, which therefore presents language problems for these groups. According to the Christian Korean American Alliance Survey Result, less than 5% of the second generation are fluent in Korean; the majority of them speak only English. As a boundary group, the 1.5 generation are middle of the road generation in terms of language. They could become bilingual if they develop skills in both languages. If not, they will become semi-lingual; those who are not fluent in either language. This causes serious problems in broken communication with the parent group and even with religious practice in church. They feel inadequate in an all Korean speaking environment. Therefore, it is imperative that second generation English ministry be implemented.

Chapter 3

Analysis of Korean-American Church Growth

Throughout its history the Korean-American church has had a strong emphasis on world mission. In a very real way, then, the survey of Korean-American church growth is a missiological study. There are some important factors of Korean-American churches that make them especially effective in mission efforts. The focus on mission in the Korean-American church is also related to their rapid church growth. In this chapter I study the relationship between church growth and mission as they are played out in the Korean-American church context.

The Factors of Growth

Korean-American churches have a diverse array of factors that encourage their growth. There is a solid understanding of the mission of the church and members working hard for growth. Because Korean-American churches work actively within the community, they play an important role not only in the Korean-American community but also in the larger American community. Their communal significance, moreover, contributes to their church growth. The following are some prominent and specific factors behind Korean-American church growth:

- * Immigration offers a fresh supply for church membership.
- * The church serves as a social meeting place of family, friends, and relatives.
- * The church provides an important educational resource (e.g., Sunday School, Korean School, English School, After School Care Center).

- * The church is an outlet for political activism (e.g., Independence Movement).
- * The church plays an economic role (e.g., networking, jobs, social services, business seminars).
- * The church helps address social concerns (e.g., provides family counseling, youth and teenagers group counseling, minority problems).
- * The church provides spiritual nourishment and renewal (e.g., prayer, revival and renewal movements, relief, blessings, signs and wonders).
- * The church is a rallying place for evangelism and mission work.
- * The church is a place of leadership development, providing calling and vision for individuals.

An Analysis from the Church Growth Perspective

The factors for Korean-American church growth can be broken down into three broad categories: contextual, institutional, and spiritual. Contextual factors have to do with the national, political and religious background of the Korean people. Institutional factors take into account the peculiar shape and function of the church as institute in a specifically Korean-American setting. Spiritual factors are those related to the work of the Holy Spirit in bringing about renewal and revival in the church, sometimes manifested through signs and wonders, and regularly evident in the continued enriching and growth of the church.

Contextual Factors

Korean-Americans have their own unique background: nationally, politically, and religiously. Even after they take up their new residence in the United States, their past background continues to have an abiding influence on their life here, with implications for church life and growth.

The National Background

The geographical location of the Korean peninsula made the nation vulnerable to attacks from her nearby neighbors, Japan, China, and Russia. Frequent invasions and the military and political pressure accompanying those hostilities caused rampant poverty and a prevailing sense of insecurity. These adversities at the same time toughened the outlook of the Korean people and made for a resilient culture. Perhaps as a result of these constant infringers, the Korean people became insular and like to keep to themselves. Their national character is one of introversion and they have a strong preference for homogeneity.¹ In this dynamic, family relations are crucial and church growth usually initially happens through building upon the network of immediate and extended family members.²

The Political Background

Political issues are very influential in the development and direction of the church. The Korean independence Movement, which rallied Korean-Americans together

¹ Choy, 4-5.

² Ibid., 6-7.

in active lobbying against Japanese oppression of their homeland remains one of the most consequential factors in church growth for the Korean-American church.³ Having few other avenues for activism, Korean-Americans met in their local churches and many of their gatherings, including the Sunday sermons, were focused on the all-important issue of political independence for their mother country.⁴

Another important factor for church growth has been immigration. At times, the rate of immigration was directly correlative to the political climate in Korea. Of course, there were many other factor such as economic ones that encouraged the general flow of immigration from Korea to the U. S. It is not difficult to see the relation between immigration and Korean-American church growth. For example, Korean-American churches experienced a period of rapid growth subsequent to the relaxing of immigration laws in 1965.⁵

The Religious Background

The indigenous religions of Korea-Shamanism, Buddhism, and Confucianism-have a strong influence on Koreans. Shamanism is a generic term that refers to beliefs and rituals associated with spirit-mediators who practice healing and divination. It has survived more than two millennia in Korea, though the social status of *mudangs* and their descendants have always been low. Yet, Shamanism has had a fundamental impact on Korean character. Buddhism in its original form was an ascetic religion without the conception of a god or an eternal deity. And Confucianism is not a religion in the strict

³ Yang, 7.

⁴ Ibid., 8.

sense. It has no concept of the supernatural or the sacred, but it does set down social ethics or moral principles for maintaining harmonious relationships with members of the family and with the state. These indigenous religions, because of their quasi-religious character, have a pervasive influence on the Korean attitude on life, especially with regard to beliefs and attitudes about blessings, happiness, peace, health, and power. The Confucian presence on the Korean scene long before the arrival of Christianity and its missionaries made an imprint on Korean culture that is not easily erased.⁶

Institutional Factors

There are institutional factors specific to Korean-American churches that relate both directly and indirectly with church growth. The unique role of the church in Korean-American life along with its facilities and creative and practical programs have had important implications for church growth.

Class Meetings (Small Group Meetings) and Visitations

While for the majority of Korean-American churches the Sunday worship service is the highlight of church activities and programs, there is still a high value placed on small group meetings and pastoral visitation. Small group meetings, particularly, have helped foster a sense of community in the church. Many of these groups are organized by age, gender, geography, hobbies, and vocational groups. Active small group life has

⁵ Ibid., 1.

⁶ Sang-Bok Lee, Asian Thought and Culture: A Comparative Study between Minjung Theology and Reformed Theology from a Missiological Perspective (New York: Peter Lang, 1996), 25.

translated into active church life. Small group meetings facilitate Bible study and prayer as well as other spiritual and social functions. Aware of their benefits, Korean-American churches try to organize as many small groups as possible. These groups provide an intimate and personal setting for relationship building.

Visitation of church members is also a highly developed institutional characteristic of the Korean-American church. Koreans are culturally a very hospitable and affectionate people. Despite their appearance of introversion, they enjoy relating personally within a close circle of friends. The immigrant life, no doubt, makes it difficult for people to socialize because their lives are so crowded and busy and stressful. This makes the typical Korean-American immigrant especially welcoming of pastoral visitations. Pastoral visitation is expected both in the home and in the workplace. It is not unusual for pastors to visit and hold small group worship services in the grocery stores and dry cleaners of their members. There is much encouragement and building of community that occurs in these visitations. Both small group meeting and pastoral visitations provide a unique service to the peculiar needs of a harried and lonely immigrant people.

Sunday Schools

Korean-Americans place a premium on the education of their children. When churches provide educational opportunities, even, or especially, spiritually formative programs like the Sunday school, Korean parents are drawn for the sake of their children. For this reason, even very small churches try to recruit Sunday school teachers and youth workers. Adults, moreover, seek out Sunday school for themselves. They are

eager to learn, especially since their opportunities for further education become limited when they move to the U. S. As we saw earlier under the heading of contextual factors, Confucianism plays a pervasive role on Korean character formation, and a high value on education is one of the features of Confucian outlook.

Pastors

The pastor of a Korean-American church plays a central role in church growth. As a leader and preacher, the pastor should be prepared well. Broadly speaking, there are two kinds of leaders: first the enabler or manager, and second the leader or equipper. The growing church today needs the second type of leader, but most of the old-time Korean-American pastors are the first type. However, many of the younger Korean-American pastors are emerging as the servant leader type, and are consequently contributing greatly to the growth and health of their churches. There are many effective Korean-American pastors who lead genuinely holy lives and submit their lives wholeheartedly to the Holy Spirit. The vanguard of strong leaders immersed in prayer and holy living has been, and continues to be, invaluable to the sustained growth of Korean-American churches.

Spiritual Factors

Discussions about church growth are a matter and work of the Holy Spirit, who strengthens the church and leads in his sovereign ways. The Holy Spirit guides the Korean-American churches, because the Holy Spirit is the spirit of Jesus whose blood

made the church. Korean-American Christians love the church and the Holy Spirit.

Therefore, the Korean-American churches are growing.

Spirituality Focused Meetings

Korean-American churches focus on revival meetings for their plans to build and grow churches. There is a prevailing belief that without revival it is hard to make the church grow. Many Korean-American churches invite revival preachers from Korea or other Korean-American churches to lead services and to stir their people, conducting revival services and seminars through extended weekend programs that sometimes begin as early as Wednesday or Thursday. The revival has proven to be an effective way to challenge members and mobilize them for the work of church growth under the leading of the Holy Spirit.

Prayer Meetings

Prayer is what connects God's people with the Holy Spirit. Therefore, without prayer, no real growth can happen in the church. Korean-American churches have a strong emphasis on prayer, and members are involved in many kinds of prayer times and meetings, both individually and in groups with other church members. The early morning prayer meetings and fasting prayer are strong features of Korean-American church life. Some will go to prayer and retreat centers during the weekend or set aside special days for prayer. There are many Korean prayer or retreat centers all across the U. S. Many Korean-American churches try to build their own prayer and retreat centers. In a very real way, Korean-American churches are built through prayer. Their unique style

of fervent prayer is an integral part of Korean American Christianity. It has been through the instrument of prayer that Korean-Americans were able to give expression to the laments of life and hope for the future.

The interplay of contextual, institutional, and spiritual factors shows us the complex and intricate detail involved in analyzing Korean-American church growth. The contextual factors tended to give the Korean-American church a civil-cultural dimension, whereas the spiritual factors pulled the church toward authentic biblical Christianity. At other times, the practice of Christian faith gave Korean-Americans a way of expressing their cultural identity in a biblically redemptive way. For example, the burdensome baggage of national and political as well as present cultural and social hardship found cathartic relief and expression in a fervent prayer life. The theological message of deliverance and sanctification provided a way to redeem, or at least endure patiently, the political and cultural difficulties Korean-Americans faced. The institutional factors toward church growth were influenced by both contextual and spiritual factors and the effort to meaningfully bring them together. The church's implementation of institutional structures resulted from a thoughtful spiritual response to the contextual factors impinging on Korean-American life.

While the Korean American church has a strong civil-cultural component, it is also a truly biblically based Christianity. However, this would be a rash conclusion. What the history of Korean-American church development reveals is a church that mustered its spiritual resources for dealing with contextual problems. In other words, Korean-American Christianity was a highly relevant and responsive faith that had rich practical implication as well as deep spiritual significance. At various points, the

contextual factors might even have had positive benefits. One example is the case of the multi-cultural identity that Korean-Americans were forced to adopt, and which helped them have a more fluid and changeable view of their worldly identity so that they might receive into their hearts a more genuine spiritual identity.

The contextualization of faith and biblical practice is often accompanied by the possibility of compromise. The tensive balance of contextual, institutional, and spiritual factors, however, discloses a church struggling to apply their Christian beliefs and worldview to a challenging and changing environment that posed conflict and confusion. By persevering in and growing out of such a perilous crucible of shifting conditions, Korean-American Christians were afforded an opportunity to learn and grow by enduring the cross of faith. In maintaining their faith through treacherous terrain, they dug for themselves a sure foundation for sustained growth into the future.

Chapter 4

The Survey Results: Korean American Church's Leadership Model

When I was serving at Van Nuys Korean United Methodist Church as an associate pastor, I met church lay leaders on April 10, 2001, and discussed the issues of church growth and the pastoral leadership model. The group sought a leadership model change, and identified two reasons for changing the model to promote revival in the congregation's spiritual life. First, the group agreed that many Korean immigrants have difficulty adapting to life in America. After 1965 the number of Korean immigrants increased rapidly, and they experienced emotional and physical stress in adjusting to the new culture. As a result, mental disorders occurred among Korean immigrants from the extraordinary physical and mental stresses they experienced as a minority group. In addition, the immigrant family lost its extended family support system, network of friends, community resources, and the Korean social and cultural value system.

According to a study conducted by the Korean-American Mental Health Service Center in 1977, the rate of mental disorder and family problems was rising among the Korean immigrants.¹ Those who had mental problems were likely to be in their thirties, unemployed or in the middle income bracket, and lived in the country for two to five years.² Harold stated that those immigrants with a high pre-immigration occupational

¹ Hwa-Soo Lee, A Report: August 15, 1976 to August 31, 1977 (Los Angeles: Korean-American Mental Health Service Center, 1977), 11.

² Ibid.

status experienced stronger cognitive dissonance and mental suffering.³ Among Korean immigrants, more than sixty percent of the males and fifty percent of the females were graduates of Korean colleges and universities. They often assumed jobs of reduced status in America, and this resulted in mental disorder and conflict. As a result, difficulties occurred within the family, community and church.

I have observed that members of the Van Nuys Korean United Methodist Church congregation experienced similar stresses including job dissatisfaction, low self-esteem, occupational stress, rapid and continuous changes in life, and a lack of stability and security. In addition, the language barrier, mental anxiety, cultural shock, and unfamiliar environments produce serious conflict and insecurity. These are very powerful, negative immigrant experiences.

Second, the group expressed the belief that the traditional authoritarian pastoral leadership model had become ineffective at Van Nuys KUMC and did not deal adequately with immigrants' stresses and problems. The traditional authoritarian pastoral leadership was a key factor in the initial growth of Van Nuys KUMC because a majority of the members had arrived recently from Korea, and were accustomed to an authoritarian pastoral approach. But the traditional authoritarian pastoral leadership model became ineffective soon after. It brought forth congregational disharmony, conflict between leaders, disagreement between church members, more criticism than forgiveness, a lack of delegation of authority and responsibility, a lack of leadership

³ Byong-Suh Kim and Sang Hyun Lee, The Korean Immigrant in America. (Montclair, NJ: Association of Korean Christian Scholars in North America, 1980), 158.

cultivation, a lack of caring from leaders, and eventually became a stumbling block for church growth.

In addition to the informal discussion held on April 10, 2001, which uncovered congregational concern about the pastor's leadership model, I conducted a formal assessment of these issues using a survey research instrument. The survey instrument was mailed on April 23, 2001, to 100 registered members of Van Nuys KUMC with a cover letter. Over the next 4 weeks, on May 14, 78 (78%) of the members responded to the questionnaire and the following information was revealed.

Of the 78 who responded, 36 were male (46%), and 42 were female (54%). 51 of the total respondents (65%) were between the ages of 31 and 50 (See table 1 for more detail).

Table 1. Age

Category	The number of Persons	%
20~30	9	12
31~40	26	33
41~50	24	31
51~60	17	22
61~70	2	2
Total	78	100

Several definitions are important in the survey instrument and were defined for the respondent:

Authoritarian: The pastor is in charge of taking care of everything in an authoritarian relationship with the congregation. This leadership model requires obedience from the congregation.

Shepherd: The pastor cares for the congregation in a pastoral way. The shepherd's major responsibility for the sheep is the pastoral care of the flock, similar to the care by the shepherd of his sheep.

Servant: The pastor sacrifices for the congregation. The servant leader is one who serves and one who sacrifices for the people.

Steward: The pastor provides an organizational structure including the delegation of authority and responsibility to church members. This leadership allows others to share the work, and encourages members to do well using delegated authority and responsibility. This leadership also develops members' gift, cultivates lay leaders, and provides the delegation of authority and responsibility to congregation.

59 (76%) of the respondents were immigrants to the United States and all were born in Korea. 19 (24%) of the respondents were visitors to the USA on a temporary basis (example: student visa). The respondents were asked how long they had lived in America, and 58 (74%) reported they had lived here for 11 to 20 years (See Table 2 for more detail). All respondents speak Korean, and 6 (8%) cannot speak English.

Table 2. Tenure in the USA

Years	The number of persons	%
0~10	15	20
11~20	58	74
21~30	4	5
31~40	1	1
Total	78	100

Respondents were asked to rate the importance of several elements they believed necessary for church growth. The pastor's leadership model was viewed as "most important" followed by the sermon, Christian education, and church administration (See Table 3 for more detail).

Table 3. The importance of Elements for Church Growth
(Respondents could choose more than one response)

Elements	Most important	Important	Least important	Not important
Pastor's leadership model	67	12	2	
Liturgical style	49	28		11
Sermon	65	10	9	
Christian Education	58	20	8	
Church administration	33	13	17	20

These results demonstrate the importance of the pastor's leadership model and worship (sermon, liturgy) among church members.

The questionnaire analyzed the level of importance attached to pastoral functions. This revealed the high value respondents placed on sermons followed by pastoral visitation, Christian education and others (See Table 4 for more detail).

Table 4. The important Elements of the Pastor's Ministry

Elements	Most important	Important	Least important	Not important
Sermon	69	9		
Visitation	45	33		
Christian Education	45	23	10	
Pastoral Counseling	39	22	17	
Church Administration	36	18	16	8
Evangelism	36	25	17	
Mission	32	35	11	

Respondents were asked directly the importance they placed on the pastor's leadership model. 45 (58%) said "very important" and 33 (42%) said "important." No one said "little" or "not" important. They were also asked to describe the pastor's present leadership model and 7 (9%) said it was authoritarian (See Table 5 for more detail).

Table 5. Congregation's Opinion of The Pastor's Present Leadership model

Leadership Model	The number of person	%
Authoritarian Leadership	7	9
Shepherd Leadership	13	17
Servant Leadership	24	31
Steward Leadership	18	23
Other: Mixed with 3 leadership model	16	20
Total	78	100

When asked which model they preferred, 71 (91%) responded "shepherd leadership model" followed by a "steward" and "servant leadership model." 55 (71%) reported they least preferred an "authoritarian" model. Respondents were asked which leadership model they preferred the pastor to practice. On a scale with one being most

preferred and four preferred, 70 preferred a servant model, 61 said shepherd, and 64 responded steward (See Table 6 for more detail).

Table 6. Identify the Pastoral Leadership Model You Prefer

Leadership Model	1	2	3	4
Authoritarian Leadership Model	3	7	11	57
Shepherd Leadership Model	61	9	8	
Servant Leadership Model	70	5	3	
Steward Leadership Model	64	11	3	

The next question probed the issue of pastoral leadership model using slightly different, but complementary definitions of leadership. The results support the finding in Table 6. Respondents could make two selections from four choices. 59 chose “a pastoral leadership model which sacrifices for the congregation” 7 chose “a pastoral leadership model in which the pastor is in charge of taking care of everything in an authoritarian relationship with the congregation” (See Table 7 for more detail).

Table 7. Identify the Pastoral Leadership Model You Prefer

Leadership model	Numbers
A pastoral leadership model which provides spiritual food for the congregation through the word of God.	45
A pastoral leadership model which sacrifices for the congregation.	59
A pastoral leadership model which provides delegation of authority and responsibility to the congregation.	27
A pastoral leadership model in which the pastor is in charge of taking care of everything in an authoritarian relationship with the congregation.	7

Respondents were asked a series of questions about specific pastoral practice. In light of the desire for a servant, shepherd, and steward leadership model by the

respondents, the answers illuminate means to deliver the model to parishioners. For example, 41 (53%) reported a desire for home visitation 4 times a year, 22 (28%) responded with twice a year (See Table 8 for more detail), and 21 (27%) sought pastoral counsel 4 times a year. 76 (96%) sought pastoral counsel at least once a year or more often (See Table 9 for more detail).

Table 8. The Number of a Pastor's Visitation Desired

The number of visitation contacts	The number of persons	%
Once a week	3	4
Once a month	5	6
Four times a year	41	53
Twice a year	22	28
Never	2	3
Only when I ask the pastor to come	5	6
Total	78	100

Table 9. Frequency of Pastoral Counseling Contacts Desired

The number of visitation contacts	The number of persons	%
Once a week	7	9
Once a month	19	24
Four times a year	21	27
Twice a year	22	28
Never	2	3
Only when I ask the pastor to come	7	9
Total	78	100

24 (31%) indicated they "very strongly" desired a close relationship with the pastor, and 39 (50%) reported a "strong desire" (See Table 10 for more detail).

Table 10. Do You Desire a Close Relationship with a Pastor?

	The number of persons	%
Very strongly	24	31
Strongly	39	50
I don't know	8	10
Not at all	7	9
Total	78	100

When asked about their estimate of the important attribute a pastor can possess, 38 (49%) identified “excellent sermon skills,” and 25 (32%) an “effective leadership model” (See Table 11 for more detail).

Table 11. The Most Important of Attribute a Pastor Should Possess

	The number of persons	%
An effective leadership model	25	32
Excellent sermon skills	38	49
A profound general knowledge of many subjects	3	4
A high level of theological education	2	3
A close relationship with the congregation	7	8
Effective pastoral administrative skills	3	4
Total	78	100

On April 10, 2001, Van Nuys KUMC held a leadership meeting to discuss and identify effective methods for church growth and pastoral leadership. The group agreed that many Korean immigrants face difficult times adjusting to America, and experience physical and mental stress. They agreed that a traditional authoritarian leadership model

was no longer useful at Van Nuys KUMC and that it had become a hindrance to church growth.

As a result of this information, a survey was given to church members to provide the base for a more effective ministry style for the church. The survey revealed that the pastoral leadership model is the most central factor in church development. Results indicated that 91 percent of the respondents to the survey desired a shepherd, servant, and steward pastoral leadership model while 9 percent of the respondents prefer an authoritarian leadership model. When asked to identify the most important attributes a pastor should practice most respondents said, "Excellent sermon skills." In addition, many of the respondents strongly desire a close relationship with the pastor. Based on the April 10th meeting and the survey it seems essential for the pastor to avoid an authoritarian leadership model and practice a shepherd, servant, and steward leadership model.

Chapter 5

The Meaning of Servanthood

Many words can have different uses, nuances and possibly different meanings. It will be important for our study to identify any changes and development that may have occurred during the passage from one language, one culture and one period of time to others. I will explore the terms that describe those who function under the authority of another, including the many words that deal with servanthood. There are a number of different Greek words that can help to better define what the word “servant” means.

The New Testament Terminology for Servanthood

The New Testament has many biblical images of the servant leader. I will describe the usage of the various images elsewhere according to their English transliteration.

Doulos: Slave

The most general word for servant or slave is *doulos*, with the related words *syndoulos* (fellow-servant), *douleuo* (to serve) and *douloo* (to make someone a slave). The word group has a strong emphasis on being under the authority of another--most often, the authority of God. There were a good number of slaves in the early churches,

but they were exhorted to serve their masters as if they were serving the Lord (Eph. 6:5-7; Co. 3:22, 23).¹

The translation “servant” as opposed to “slave” is largely confined to biblical translation. In classical and even Greek the usual translation was “slave.” In the scriptures, it was used for the language of service of God where it is expressed as “total commitment to the Godhead.”² The apostle Paul spoke of himself as a *doulos* of the Lord Jesus. And he also spoke of the congregation the Lord’s people.

According to David Bennett,

Both times he used this image it was in writing to a proud, self-centered church, preoccupied with matters of status and fractured with competition and rude behavior. To them Paul wrote about his willingness to forfeit his rights, and his desire to make (himself) a slave (*edoulosa*) to everyone; (1 Co. 9:19) to bring more people to Christ. In his second letter he says even more directly, “we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants (*doulos hymon*) for Jesus’ sake (2 Co. 4:5).³

In a general way it is used to express any kind of dependence on someone or something and this dependency can be negative (unhealthy):

“to sin” (John 8:34; Rome 6:6), “to men” (1 Co. 7:23; 2 Co. 2:20), “to idols” (Gal. 4:8ff), “to passions” (Tit. 3:3); to “the world” (Gal. 4:3), “to much wine” (Tit. 2:3); or positive in nature, i.e. “to righteousness” (Rome 6:16,17,20), “a son to his father” (Luke 15:29), to “one another” (Gal. 5:13). In this sense it is also used to express the habit of voluntary humble

¹ David W. Bennett, Metaphors of Ministry: Biblical Images for Leaders and Followers, 2nd ed. (Grand Rapids: Baker Book House, 1993), 119.

² Karl Heinrich Rengstorff, “doulos,” in Theological Dictionary of the New Testament, vol. 2, ed. Gerhard Kittel (Grand Rapids: William B. Eerdmans Publishing Company, 1964), 120.

³ Bennett, 120.

service-“people who...encounter each other in the basic attitude of service.”⁴

And most important of all for us, it is used to describe a believer's relationship with God, with his Lord. Thus the phrase “slave of God” is the same in subject to God, owned by his body and soul.

Diakonia, Diakonos, Diakoneo: Service

In the New Testament, the most common terms for service are the cluster consisting of *diakonos* (servant), *diakonia* (service), and *diakoneo* (to serve). Each one should use whatever gift he has received to serve others. The basic meaning is “to serve at table,” “a waiter,” or “a waitress.” Outside the New Testament it can mean “to taste,”⁵ but there are more comprehensive meanings. The noun *diakonia* is applied to quite a variety of different ministries in the New Testament. It includes the role of apostle within the positions of the Twelve (Acts 1:25). It also is shown in Paul's apostolic calling (Acts 20:24; 1 Ti.). In Acts 6, we know when the number of disciples were increasing, the Grecian Jews among them complained because of the daily distribution of food. Then both the administrations of the funds for the widows and the apostles' work in the word and prayer are referred to as *diakonia*.

The noun *diakonos* came to be applied to those who were granted places of leadership in the early church (2 Co. 6:4; Eph. 4:16; Co. 1:7, 4:17; 1 Ti. 4:6; 2 Ti. 4:5)

⁴ Alfons Weiser, “Douleia Slavery,” in Exegetical Dictionary of the New Testament, ed. Horst Balz and Gerhard Schneider, vol. 1 (Grand Rapid: Williams B. Eerdmans Publishing, 1990), 350.

⁵ H. W. Beyer, “diakonos,” in Theological Dictionary of the New Testament, ed. Gerhard Kittel, vol. 2 (Grand Rapids: William B. Eerdmans Publishing, 1964), 82.

and was subsequently used of the office of deacon (Phil. 1:1; 1 Ti. 3:8, 10, 12ff). It was a fact that early church chose this word in order to indicate that they wanted to emphasize humble activity done for the love of Christ and fellow believers. Their activity was not done by position and power. The origin of *diakonia*, or the office of deacon is shown in the ministry of Christ himself. Christ was the *diakonos* par excellence--the origin of and pattern for those who would serve as deacons in the church.

Originally a *diakonos* is a servant or assistant or waiter in the direct sense. It is after the manner and with the attitude of such that the Christian must serve his Lord. For the rest, *diakonia* emphasises particularly that which constitutes his service, the order as such within which he finds himself in his won relation to his Lord. It is no accident that from the earliest of days (Phil. 1:1) *diakonos* rather than *doulos* was used to describe definite officials in the Christian community⁶.

The basic meaning of *diakonos* is one who serves at table. It becomes one of Paul's favorite terms for describing himself and his co-workers. The emphasis of the term *diakonos* is on humility and serving. Thus, the term may be used to describe a church leader, using humble activity, not on authority or status. In the New Testament leadership begins with the recognition that even the leader with the greatest responsibilities is no more than a humble table waiter, expected to endure suffering as part of the call to service in Christ's name. This leadership means service to Christ, to the gospel, and to the church. Therefore, there is no place for personal privilege instead of Kingdom-building.

⁶ Karl Barth, The Epistle to the Philippians, 4/3/ii (London: SCM, 1962), 602.

Oiketes: Domestic Servant

Oiketes is “a domestic servant who worked within the master’s household (*oikia*).”⁷ Literally the term means “member of the household,” specifically “house slave,” “domestic,” and “slave.”⁸

The *oiketes* is a kind of servant named for his sphere of service; that is, within the household (*oikos*), in contrast to servants who work in the fields, or who manage business interests, or who assist the chief priests. Like other kinds of servants, he is under the authority of a master (*kyrios*), and shares the function of serving expressed by the verb *douleuein*.⁹

Paul refers to the household servant (*oiketes*) in Romans 14:4, in his discussion of differing attitudes toward doubtful practices. He asks, “who are you to judge someone else’s servant (*oiketen*)? It is to his own master he stands or falls.”¹⁰

In this sense, to be a servant of the Lord is to have a distinct position of accountability to God that frees us from every opinion of others who would evaluate us. To call a fellow believer a servant of the Lord is likewise to give that one the freedom to follow the dictates of his or her own conscience. In Luke 16:13 it says, “No servant can serve two masters. Either he will hate the one and love the other... You cannot serve both God and Money.” A servant usually had a close relationship with the master. A good servant always obeyed his master.

⁷ Allen C. Myers, “Sevant and Servant of the Lord,” in The Ederdmans Bible Dictionary, ed. Allen C. Myers (Grand Rapids: William B. Eermans Publishing, 1987), 927.

⁸ Walter Bauer, “oiketes,” in A Greek-English Lexicon of the New Testament and Other Early Chistian Literature, 2nd ed. (Chicago: University of Chicago, 1979), 557.

⁹ Bennett, 42.

¹⁰ Ibid.

Oikonomos: Manager

The *oikonomos* refers to the chief servant or steward from among the slaves, who is over the whole household...and sometimes the whole property of his master.¹¹ He was responsible for the running of the master's house as a kind of manager. This was a delegated responsibility, and the parables speak much of the need for trustworthiness, diligence, and care over the whole household.

Paul mentions that the most important qualification for the *oikonomos* is faithfulness, and that only the Lord has the right to evaluate who has been faithful and who has not (1 Co. 4:2-4). When listing the qualification for an overseer in the church, Paul says that since the overseer is entrusted with God's work, that is, since he functions as a steward or manager, he must be blameless (Tit. 1:7).

Peter also chooses the term for an exhortation intended for all of his readers: "Each one should use whatever gift he has received to serve others (*diakonountes*), faithfully administering (*hos kaloi oikonomoi*) God's grace in its various forms (1 Pe. 4:10).¹²

Therefore, Peter sees each Christian as an *oikonomos*, equally responsible to make use of the gifts and ministry opportunities that God has provided. The term refers to administrative or managerial function related to affairs to be entrusted. In this respect, we see that each Christian has responsibility to manage God's house in the gift assigned to him or her.

¹¹ Ramsey J. Michaels, "Servant," in The Zondervan Pictorial Encyclopedia of the Bible, ed. Merrill C. Tenney, vol. 5 (Grand Rapids: Zondervan Publishing House, 1975), 150.

¹² Bennett, 123.

Hyperetes: Helper

Another word for servant, *hyperetes*, used by Jesus of his disciples in John 18:36, is applied literally to John in Acts 13. He accompanies Barnabas and Saul as their “helper.”

In these contexts the *hyperetes* had as his main function the carrying out of the orders of another. He is one who helps, who assists in the task. His role is defined with reference to the one he serves. In using this metaphor of his disciples, Jesus was indicating that their function was to assist him in his ministry, and to carry out his commands.¹³

The word originally referred as to a rower, a galley slave. In the New Testament, unlike the *doulous* and *diakonos* word groups, originally the word referred to “the rower” (usually a slave), a performer of hard labor and then a subordinate official. He was an “officer” in the prison (Mt. 5:25). He sometimes was the “attendant” in the synagogue (Lk. 4:20). It is closely allied with *diakonos*. The difference between *hyperetes* and *diakonos* is in the relationship. The *hyperetes* is a servant under authority and under orders.

Paul says that the Lord himself first applied this term to him. When recounting the story of his conversion, before Agrippa, Bernice and Festus, Paul tells how the risen Lord Jesus met him on the Damascus road, and commissioned him: “I have appeared to appoint you as a servant (*hypereten*) and as a witness of what you have seen of me and what I will show you.” (Acts 26:16)¹⁴

Luke describes those who had preceded him in recording the events related to the ministry of Christ as *hyperetes* (servants) of the word (Lk. 1:2). Jesus uses the term in his defense before Pilate and refers to his “servants” who would fight for him if

¹³ Ibid., 36.

¹⁴ Ibid., 122.

necessary (Jn. 18:36). In this term, his disciples have been given responsibility to defend or claim for the master's purpose. However, they remain nothing more than humble servants of the one who assigned them the task.

Latreuo: Service

Latreuo was used in the Greek language of the service of the gods. It is employed to translate the Hebrew *abad* (service) in the LXX for the service rendered to Jehovah by Israel. The word has gone through some remarkable semantic changes over time. *Latreuo* was originally derived from *latron* "wages" which in classical Greek referred to work done for wages but then it came to be applied for work in the sense of service done for which no wages were received.¹⁵

In Romans 1:9, Paul speaks of God, whom I serve (*latreuo*) with my whole heart. 'Here for the first time Paul uses liturgical terminology in relation to his own apostolic ministry.' Then in Romans 12:1, where he urges his readers to offer their bodies as living sacrifices, as their 'spiritual act of worship (*ten olgiken latreian hymon*)' Paul 'draws upon the same imagery to depict every Christian's service to God.'¹⁶

According to Bennett,

Paul is not the only New Testament writer to use this term for Christian service. In Revelation 7:15 the white-robed multitude, from every nation, tribe, people, and language, are said to be before the throne of God to 'serve him day and night in his temple. Later, in his vision of the new Jerusalem, John pictures the of God and of the Lamb, saying, 'his servants (*douloi*) will serve (*larteousin*) him' (22:3).¹⁷

¹⁵ H. Strathmann and Gerhard Kittel, ed. "latreuo," in Dictionary of the New Testament, vol. 4 (Grand Rapids: William B. Eerdmans Publishing, 1967), 58.

¹⁶ Colin G. Kruse, New Testament Models for Ministry, Jesus and Paul (Nashville: Thomas Nelson, 1983), 129.

¹⁷ Bennett, 127.

In the New Testament it is always used in a religious sense. It mainly is for service and worship associated with the temple. In the Gospel, it is in connection with the service which Christ portrayed or taught.

Leitourgos: Servant

The word group represented by *leitourgos* a “servant” or “minister” and *leitourgeo* refers to “service undertaken by a citizen for a community and by the worshipper for gods, and in the Septuagint for the ceremonial service performed by the priest.”¹⁸ It has a variety of uses in the New Testament: present heavenly “service” of Jesus as the Christian’s high priest (Heb. 8:2, 6); the church offering for the poor saints in Jerusalem (Rom. 15:27).

The service rendered is usually of a voluntary nature, even charitable, but not always. Therefore, it can be related to required duties by government officials as well as religious priests.¹⁹ However, Philip Greenslade is only partially right when he states: “*Leitourgos* is a servant in relation to the organization that employs him, so highlighting the administration he is a part of.”²⁰

¹⁸ Eduard Schweizer, Church Order in the New Testament, trans. Frank Clark (London: SCM Press, 1961), 171.

¹⁹ Ibid.

²⁰ Philip Greenslade, Leadership, Greatness, and Servanthood (Minneapolis: Bethany House Publishers, 1984), 3.

Therapon: Servant

Therapon “servant” from the verb *therapeuo* “to serve” a deity (Acts 17:25), “to care for,” “wait upon,” “treat (medically),” and also “heal.”²¹

In the New Testament the word usually stands for servant. The verb *therapeuo* appears forty-three times in the New Testament in the writing of Matthew and Luke. It sometimes occurs in the work of Jesus to heal others. In his healing ministry Jesus enables us to see the servant’s position and role in the Kingdom of God.

There is a major theme that we can detect in the language of servanthood that needs to be identified at this point. It is that “servant of Christ” means “servant of his people.” Another interesting use of the servant terminology in the New Testament is as a description of the relationship between believers. There are two relationships. One is the relationship between believers and Lord. The other is in a mutual servant relationship with one another. “All are servants, none are set permanently over the rest. No one has any authority over another except to wait on him; no one has dominion over others in any absolute way.”²² Therefore, what we find out in the servant terminology is for serving both God and others.

When Jesus speaks to his disciples about servanthood, it is about love to both God and others. First is the service to God with the authority God has given to them, and second is the service that they render to people as an expression of humility and love.

The relationship of service involves obedience, but it is more than that; it is also a matter of allegiance. The conflict that Jesus describes is not a conflict in chains of command, but rather a matter of divided affections. The key words are love and devotion, in contrast to hating and despising.

²¹ Bauer, “therapon,” 359.

²² Jame W. Jones, “Practice of Peoplehood,” *Sojourners*, May 1977, 10.

Thus, says Jesus, the service that God requires springs from an exclusive allegiance.²³

The whole cluster of servant words focus on the disciple's life of active service and influence in the world by carrying out the task of ministry in Jesus' name. They might describe themselves as both people and servants. This points out that they want to emphasize humble activity done for love of Christ and fellow believers rather than a position and power. Therefore, in the New Testament, the believer is not only in a servant-Lord situation with Christ but also part of an expanding community in a mutual servant relationship under the Lordship of Jesus.

Church leaders today should lead and guide the Lord's church by serving as Jesus demonstrated by washing the feet of his disciples that submission is neither degrading nor a show of inferiority. We must turn to the life and teaching of Jesus to learn this model.

²³ Bennett, 25.

Chapter 6

Biblical Perspectives in Servant Leadership

Scripture gives us a variety of figures who exemplify servant leadership. These figures identify what a servant leader is, and they provide useful insights for the development of spiritual leaders.

The Servant in the Old Testament

In the Old Testament, the people of Israel were a special possession of God among all nations. They were to be a light to other nations. They had true responsibility to bring the world to the knowledge of God and his salvation. But Israel turned away from God who gave them the promise of blessing. They drifted from the purpose of God. So, God raised his servants who spoke against injustice, pride, sin, and oppression so that Israel would return their minds to God's plan for the nations.

The main leader models of the Old Testament serve as God's representatives. Their tasks are critical for the nation and the outworking of God's purposes for Israel and the world. These individuals have authority for direction to the people of God in their service to God and through God. They are pictured as servants who served God. God gives them a great privilege, and responsibility.

Moses' Servant Leadership

There is no doubt that Moses was a servant of God, and a man of spiritual authority. Moses is certainly one of the greatest spiritual leaders in the Bible. The first step toward selecting a servant leader is through a divine call. Suddenly and unexpectedly Moses is called by God to undertake God's work which he had felt himself so well-qualified for forty years earlier. The Lord appears within the burning bush, "When the Lord saw that he had gone over to look, God called to him from within the bush: "Moses! Moses!" And Moses said, 'Here I am'" (Ex. 3:4). In the call of God, we recognize that God takes the initiative to fulfill God's task. To this sense, Walter Kaiser makes a pointed observation: "The God of glory could well have set the whole of Sinai aglow with light and fire, had he wished, but he wanted to use this bush for a lesson to make an impression on Moses."¹ Sometimes God chooses people by unlikely means. God chooses small and insignificant vessels in which to glorify himself. God makes them a radiant vessel to express God's glory. Moses knew that it was God who had called him into service. Moses obeyed the Lord's call and returned to Egypt (Ex. 4:18-22). God gave Moses the spiritual authority to free the Israelites. We see here that God confers spiritual authority but the leader's response is crucial. Therefore, to be a servant leader begins when the call of God comes and when we obey that call.

The vital key that linked Moses' constant communion with God was prayer. Moses had dialog with God through prayer. Moses always opened up his deepest

¹ Walter C. Kaiser, "Exodus," in The Expositor's Bible Commentary, vol. 2 Genesis-Numbers, ed. Frank E. Gaebelin (Grand Rapids: Zondervan Publishing House, 1990), 315.

emotions to God (Num. 16:15). Then, God was equally sympathetic to Moses with his feelings (Num. 14:11). Moses had to face bitter situations, oppositions, and enormous obstacles in God's service. To overcome them, Moses prayed. Prayer was Moses' sustaining resource. The Bible says, "Then Moses said to him, 'if your presence does not go with us, do not send us up from here'" (Ex. 33:15).

Moses' intimacy grew through prayer with God. In the light of Moses' example, the servant of God should pray in order to fulfill the will of God. We recognize that no servant can do anything for God's Kingdom with his or her natural power, but only with a divine empowerment. We can see Moses' persistent support of the people is remarkable. He loved the people of God. Before meeting God, he had the feeling of love to God's people. Even though he tried to save God's people from slavery, he failed. It was not the method that God wanted.

After the exile, he continually defended them before God; Moses sought the favor of the Lord his God. "O Lord, he said, why should your anger burn against your people, whom you bought out of Egypt with great power and a mighty hand?" (Ex. 32:11). Also, though there were times when the people turned against him, his commitment to them was unchanging (Ex. 14:11, 12; 15:24; 16:2; 17:2). Moreover there was not only Moses' relationship to the group, but also personal relationship, such as that between Moses and his father-in-law, Jethro, and his brother, Aaron. Moses saw after he was gone (Num. 27:15-17). In the Moses tradition in the Old Testament, we can see that servant leaders had a serving attitude toward both God and people.

Joshua's Servant Leadership

Joshua was a man of God mentored by Moses for his future role as Israel's spiritual leader. He was faced with an overwhelming challenge to fight against Canaan. We especially see that Joshua was a great model leader to whom power was successfully transferred. Joshua, a servant of God, was a man of obedience to the Word of God. In conquering the Canaanites, we see Joshua obeying the Word of God. Through obedience, he experienced the same thing Moses did when Israel crossed the Jordan River. The Lord instructed Joshua to order the priests to carry the Ark of the Covenant and to "go and stand in the river" (Jos. 3:8). As soon as the priests set foot in the water, the river was to be "cut off and stand in a heap" (Jos. 3:13). The opening of the Jordan River was also done in order to establish Joshua's spiritual authority. Thus, the Lord said to Joshua, "Today I will begin to exalt you in the eyes of all Israel, so they may know that I am with you as I was with Moses" (Jos. 3:7). Joshua had distinguished himself as a channel of God's power by dividing the Jordan River.

This theophany could be labeled as a deep experience with God. God used this moment to communicate his plan of attack against Jericho. In those days, "Jericho was tightly shut up because of the Israelites. No one went out and no one came in" (Jos. 6:1). Under these conditions, it was impossible to conquer the temple of Jericho. Then, the Lord had established a strategy to exhibit his glory and power, and Joshua obeyed the Word of God to go around the city. Because of Joshua's obedience, the wall collapsed and the city was defeated. "So the Lord was with Joshua, and his fame spread throughout the land" (Jos. 6:27).

On the contrary, Joshua experienced failures when he did not listen to the Word of God thoroughly. The Israelites were defeated in Ai. Ai was a small, weak settlement compared to Jericho. Joshua heard the report from the spies. Then, Joshua's spies recommended sending only "two or three thousand men to take it and do not weary all the people, for only a few men are there" (Jos. 7:3). Joshua followed their counsel. "So about three thousand men of Ai, ...killed about thirty six of them" (Jos. 7:4-5a). In this crisis, he showed what it meant to be truly obedient. He did not blame anybody regarding offering false clues or their irresponsibility. Rather, "Then Joshua tore his clothes and fell facedown to the ground before the Ark of the Lord, remaining there till evening" (Jos. 7:6). We should recognize that he was a true servant of God.

Joshua was the commander of the Hebrew people after Moses' death. Joshua had been an eyewitness to all the events that occurred in the desert during the exodus. Joshua also was a man who saw God "face-to-face," just like Moses. Joshua not only knew God in depth, but while working with Moses, he also knew Moses very well. Joshua never disobeyed Moses. He always spoke positively of Moses with faith filled-eyes, and he obeyed Moses' order under any conditions. Because Moses took his Cushite wife, Miream and Aaron began to talk against Moses. But Joshua did not blame Moses (Num. 12:1) At Kadesh in the desert, when spies returned from exploring the land for forty days, they reported to the whole Israel community from a negative perspective. Only Joshua and Caleb reported optimistically (Num. 13:26-14:8). Joshua faithfully maintained his position. He never defied Moses' order in order to guide Israel into Canaan. Rather, as Moses had ordered, he fought the Amalekites without worrying about

his life. Joshua believed that being obedient to Moses' order was what God commissioned him to do.

Daniel's Servant Leadership

Throughout his life, Daniel made the Lord his highest priority. In this respect spiritual authority is clear in Daniel's life. Daniel's loyalty and his prayer did contribute to Daniel's spiritual authority. Having arrived in Babylon, Daniel was selected by Nebuchadnezzar to be in the king's service. Daniel was of noble birth, a young man without any physical defect, handsome, showing aptitude for every kind of learning, well-informed, quick to understand, and qualified to serve in the king's palace (Dan. 1:3, 4). Daniel and his friends were to be trained for three years in Babylon. They were to learn "the language and literature of the Babylonians" (Dan. 1:4). Even though they were to be trained to learn the ways and language of the Chaldeans, they made a resolution not to eat the king's special diet of dainties and wine, probably preferring to eat vegetables (Dan. 1:8). Their decision may have been based on the dietary laws of Leviticus 11, or as a refusal to eat food that had been dedicated to the Babylonian idols.

Daniel purposed to be faithful to the Lord even before his formal education began. Daniel was able to identify himself publicly as a faithful follower of the Lord by adhering to Jewish food laws. God honored his decision to refrain from eating Babylonian food given by Melzar, the King's steward. God helped them to learn the culture of the Babylonians. Finally, the result of the test at the end of this period was a conclusive proof that their diet was more beneficial than the king's food so they were permitted to continue it indefinitely (Dan. 1:16). Daniel was a servant of God. The

action of Daniel to Babylon's king could have led to death. But he tried in his mind to remain faithful to God. In a word, he was a loyal man of God without the fear of death.

Prayer is an important tool for being a servant leader and to know God's will. J. Oswald Sanders, in his book, Spiritual Leadership, wrote that Dean C. J. Vaughan once said, "If I wished to humble anyone, I should question him about his prayers. I know nothing to compare with this topic for its sorrowful self-confessions."² Daniel also prayed whenever he was faced with crisis, and he always praised God when he discovered an answer to his questions. The first recording of the prayer of Daniel was the occasion when he and his companions had prayed to God to find out the secret to Nebuchadnezzar's dream (Dan. 2:18). The Scripture writes, "During the night the mystery was revealed to Daniel in a vision. Then Daniel praised God of heaven" (Dan. 2:19). The second record of Daniel's prayer was when the king issued an edict and enforced a decree that anyone who prays to any god or man during the next thirty days, except the king, should be thrown into the lions' den (Dan. 6:10). In this situation, Daniel prayed three times a day, giving thanks to his God, just as he had done before (Dan. 6:10). We should notice that he had continued in prayer to God since the time of the interpretation of Nebuchadnezzar's dream. We can assume that Daniel was aware of the key to receiving power from God through prayer. Because of Daniel's devotion, he was called "one who is highly esteemed" by the messenger of God (Dan. 10:11).

There are many great leaders in the Old Testament. I discussed three leaders among the biblical leadership models. Moses provides a valuable leadership pattern.

² J. Oswald Sanders, Spiritual Leadership (Chicago: Moody Press, 1994), 86.

Moses was a man of God who led with spiritual authority. Moses had many deep experiences with God. Moses learned the most important lesson from his initial encounter with the burning bush. Moses contributed to God with spiritual authority by obeying God's will. Joshua knew God to be faithful, keeping all his promises. Also he knew that God was the ultimate source of all Israel's victories. Especially, Joshua knew that the victory flowed from an uncompromising submission to God's will. God found in Daniel a man with loyalty who had a purpose in his heart. Daniel also made the Lord his highest priority. Daniel had intimacy with God through prayer. Thus, God gave him a gift to see visions and dreams through prayer. Throughout his life, these gifts were used to exalt the Lord. Spiritual authority was related intimately to Daniel's giftedness. We know that God calls his servants and God train them to become effective leaders. We see that spiritual authority in servant leaders comes only from God.

The Servant in the New Testament

Jesus Christ's Leadership

Jesus Christ's leadership in the New Testament demonstrates the shepherd, servant, and steward style which Van Nuys KUMC respondents preferred, based on the survey results. For example, shepherd leadership is found in John, servant leadership is expressed in Mark (Mark 10:43-45), and steward leadership is discussed in Luke. Jesus Christ was described as a steward who bore the responsibility of revealing the secrets of the Kingdom of God. The steward leader serves God using talents given by God in spite of the size or number of talents (Luke 12:13-48, 16:1-13). Jesus used the sheep and

shepherd in John 10:1-18. The shepherd enters by the sheepfold gate and knows his sheep by name. He leads them out of the sheepfold and they follow because they know his voice. The good shepherd feeds the sheep and lays down his life for them. These leadership models are fundamental in New Testament theology and practice and are the basis for my change from an authoritarian pastoral ministry to a shepherd, servant, and steward leadership model. This chapter discusses and describes the biblical basis for the servant leadership model, and reviews these in the ministries of Jesus, Paul, and Peter. My increasing understanding of the pastoral styles was revolutionary for me and combined powerfully with the congregation's demands for change in my pastoral practice. This new knowledge, the demand for change, and God's grace in a difficult and stressful time allowed my personal transformation from the authoritarian style to the servant style.

Jesus Christ's Servant Leadership

Jesus Christ's leadership style is servant leadership. Jesus Christ came to the world to serve others and his entire life was a continuation of service. He demonstrated the servant leadership style which is summarized in Mark 10:43-45, "...whoever wants to become great among you must be your servant, and whoever wants to be first must be a slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Disciples are called to follow Christ's servant leadership style and serve others remembering that Jesus Christ sacrificed his life and died on the cross.

First, Christ's servant leadership is about service and sacrifice. Perry states that God establishes distinctive goals for the church, and the first is service.³ Londgren also stresses that the main function of the church is service.⁴ In Matthew 25:31-46, Jesus Christ's servant leadership style is displayed as service and sacrifice. Through Christ's sacrifice on the cross, Jesus demonstrated that true leadership and service are based on love. His pattern of behavior emphasized not only interest in the individual's problems, but also careful teaching and training of followers. Jesus demonstrated servanthood through washing the disciples' feet and, after this demonstration,

When he had finished washing their feet, he put on his clothes and returned to his place. Do you understand what I have done for you? He asked them. You call me teacher and Lord, and rightly so, for that is what I am. Now that I, your Lord and teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them. (John 12:13-17)

The disciples were the future leaders of the church and Jesus trained them to take his place after he was gone, and taught the disciples to serve others in the most menial ways. He emphasized that a servant leader's greatness is not found in high status, but in service for others. He stated, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:40). Therefore, a true servant leader emphasizes service and will live a life following Christ's example.

³ Lloyd M. Perry, Getting the Church on Target (Chicago: Moody Press, 1977), 32.

⁴ Alvin Lindgren, Foundations for Purposeful Church Administration (Nashville: Abingdon, 1986), 53.

Second, Jesus Christ's servant leadership was a leadership based on love, as seen in Matthew 5:38~44. "But I tell you: Love your enemies and pray for those who persecute you" (Matt. 5:44). Jesus Christ's leadership was always motivated by love. Christ's service based on love allowed alienated, ill, and fearful individuals to come close to him. He sympathized and showed great interest in those who wonder outside the gate and suffer from their sins, Jesus Christ wanted leaders to follow his example and love each other, love enemies who persecute them, and share their love with others (Mark 10:42, 43). Paul stated, "Love one another" (Gal. 5:13). Christian leadership comes through sacrifice, and therefore a servant leader builds on a foundation of love, encouragement, and comfort by sharing, guiding and helping (Luke 3:10,11).

In his incarnation, Christ revealed God as concerned about every human being, and servanthood is revealed as his base of strength and authority.⁵ His sacrificial servanthood is revealed in his life and crucifixion. According to the Gospel, Christ's servant leadership style had four traits: positive relationship, absolute obedience to God, humility, and self-denial (1 John 3:16; Luke 10:44, 45). The servant does not work for personal gain. The servant trusts the master, takes orders, works in the name of the master, and the master works through the servant. As a result, a Christian leader is a representative of God, a servant of God, a messenger of God, and is used as God's representative to lead and serve followers.

According to Cedar, servant leadership is extremely important as a pastoral model, and he describes three realities of Christ-like, servant leadership: A servant

⁵ C. Rene Padilla, Mission Between the Times (Grand Rapids: Eerdmans, 1985), 23.

figure serves others, to become an excellent leader, you need to be a servant, and we are called to follow Christ's example.⁶ Cedar uses the story of Jesus and his washing of the disciples' feet which was the work of a servant in New Testament times. In Mark 8:31, Jesus Christ said that he came to this world to suffer, that he came as a redemption for sin, and that he would eventually die for sinners. Jesus taught his disciples, "Whoever wants to be great among you must be your servant and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve" (Mark 10:43-45).

Elliston emphasizes Christ's servant role and suggests that Christian leaders submit voluntarily to the sovereign authority of Jesus Christ and obey him.⁷ Their work is not self serving, but upbuilding, and enables the church to be God's voice in the world through the equipping of the saints (Eph. 4:11). Richard notes that the key and critical concept underlying Christian leadership and ministry is "service and support of others" as practiced by Christ.⁸

Therefore, the pastoral leader is called to live the life of a servant, not a master. Pastors are servants of Christ called, prepared, and commissioned by him to serve him as servants in the church. God is the one who empowers them through his spirit, and his

⁶ Paul Cedar, Servant Leadership (Pasadena, CA: Lake Avenue Congregational Church, 1994), 39.

⁷ Edgar Elliston, Home Grown Leaders (Pasadena, CA: William Carey Library, 1992), 23.

⁸ Lawrence O. Richards, A Theology of Christian Education (Grand Rapids: Zondervan Publishing House, 1975), 231.

purpose is the central focus of servant leadership. Servant leaders have a God-given responsibility to serve God's people and influence them towards his purpose.⁹

Paul's Leadership

Paul is a powerful model and exemplar of religious leadership. Paul placed his main focus on Jesus Christ, and Paul's leadership resulted from his relationship with Christ. His leadership was founded "within Christ, with Christ, and for Christ."¹⁰ He called himself a servant of Christ (Rome 1:1, Phil. 1:1) and found joy and meaning in being a slave of Christ. At the same time he said, "Christ speaks his words through me" (2 Cor. 13:3).

Paul is respected as a leader who rejected pride and arrogance, and demonstrated shepherd, servant, and steward leadership skills (2 Cor. 11:22~27). According to Paul, Christian leaders should be liberated from self-gain and personal iniquity. In 1 Tim. 3:1~7, Titus 1:6~9, and Eph. 1:1, 4, 5, 9; 4:1, 24, 32; 5:3, 4, 8, 9, 21, 22, Paul emphasizes the qualities and lifestyle which produce spiritual leaders, and stresses the importance of glorifying God. Paul used different types of leadership styles depending on the situation and the reader. He helped establish churches, set up leadership responsibilities in each church, kept in touch with the churches through letter writing, and provided a model for me as our church faced cultural assimilation challenges and difficulties.

⁹ J. Robert Clinton, Handbook I: Leaders, Leadership and the Bible (Altadena, CA: Barnabas Publishers, 1993), 127.

¹⁰ Hyung Ryel Park, Hoolrounghan Mokhoijeok Leadership (Excellent Leadership in Pastoral Leadership) (Seoul: Heal, 1994), 174.

Paul's Servant Leadership

Paul demonstrated the servant leadership style. His form of servant leadership was based on long-term experience and the use of modeling to convince people of the wisdom of his ideas.¹¹ Once this was accomplished, Paul expected followers to mature and eat to the point where they can eat “solid food” (Rome 14:2).

Paul's servant leadership style had a gentle characteristic, was noted for its sacrificial service and loving care, and gave him the power to influence and nurture others.¹² Paul encounters new believers and, as a mother feeds her newborn, Paul feeds new Christians with the Word of God (1 Thes. 2:7, 8; Tim. 2:24, 25). In Thes. 2:7, 8, Paul describes his role as a nurse, and encourages Timothy to use this gentle, firm servant leadership style.

Paul's servant style also included the ability to influence followers through “modeling.” This component of the servant style stresses Paul's personal behavior with the hope that believers will emulate his example.¹³ Paul describes himself as an imitator of Jesus Christ (Phil. 4). He said “Do whatever you have learned or received or heard from me, or seen in me put it into practice,” and encourages his followers to act as he does. Paul says he wishes that his attitude and actions would be a model for his followers (Phil. 4:9), and this demonstrates Paul's attempt to exemplify the behavior and mind of Christ. Paul encouraged Timothy to follow Christ's model and Paul's example (1 Tim. 1:3-5, 6:20; 2 Tim. 1:6, 7).

¹¹ Hyung Ryel Park, 179.

¹² Ibid.

Peter's Leadership

Peter was a towering New Testament figure who seems very human and we can identify easily with him. Peter's influence, spiritual leadership and authority resonate throughout the history of the church, and he demonstrates the shepherd, servant, and steward characteristics of leadership. In Peter 5, Peter is pictured as a changed man whose view of leadership has been radically transformed from the vacillating Peter portrayed in the Gospels. Peter came to view leadership from the perspective of his Lord, and in these verses we see links to the teachings of Jesus. The "Tend to the flock" comment is a reference to the shepherd style leadership; Humble yourselves" (1 Peter 5:6) is a reference to servant leadership, and "be sober, be watchful" (1 Peter 5:8) refer to steward leadership.

Peter's Servant Leadership

1 Peter 5:5,6 prescribes a servant model for church leaders. The writer said leaders should use the servant style as a model and good example for the flock, "Not lording it over those entrusted to you, but being examples to the flock" (1 Pe. 5:3). The writer encouraged readers to employ humility as "a conscious use of imitation modeling as means for influencing followers."¹⁴

First, the servant leadership of Peter is based on humbleness that is of central importance to all servant leadership. Peter said, "Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward

¹³ Ibid., 178.

¹⁴ Clinton, 52.

one another” (1 Peter 5a). The reason humility was compared to cloth was that servant leaders are called to demonstrate outward humility toward one another. This is similar to how Jesus demonstrated humility by washing the disciples’ feet, which was the lowest job of all (John 13:4). Humility is the hallmark of service to God.

Second, the servant leadership style of Peter is based on Christian love. Peter said, “All of you, live in harmony with one another, be sympathetic, love as brothers, be compassionate and humble” (1 Pe. 3:8). The servant leader loves the followers as brothers and sisters with a love Christ demonstrated on the cross.

Third, the servant leadership style of Peter includes sympathy. “All of you, live in harmony with one another, be sympathetic...” (1 Pe. 3:8a). This sounds like Paul who emphasized, “Rejoice with those who rejoice; mourn with those who mourn” (Rom. 12:15). He said, “...if one part is honored, every part rejoices with it.” (1 Co. 12:26). Therefore, the servant leader has sympathy toward others.

Fourth, 2 Peter 1: 5-7 talked about the necessity for “goodness” in a servant leader. Without this the leader cannot be a good example to other Christians. The servant leader pursues godliness through prayer and the words of God. Brotherly goodness is one requirement of servant leadership. Thompson said, “The glory of a leader is to become a friend to humanity. He loved other people more than himself and truthfully loved humanity.”¹⁵

Pastoral leadership is under the headship of Christ, and exists for the purpose of serving the church, equipping the saints, and enabling their ministry in the world. After

¹⁵ A. E. Thompson, The Life of A. B. Simpson (Brooklyn, NY: Christian Alliance Publishing, 1920), 204.

Jesus washed the disciples' feet, he said, "I have set you an example that you should do as I have done for you" (Jn. 13:15). The concept of servant leadership found in the ministries of Jesus, Paul, and Peter was foundational for my evolution from an authoritarian ministry to a New Testament model. Although the change was not easy, I welcomed it as necessary and biblically authentic.

Chapter 7

The Problem of Authority in Servant Leaders

In this chapter, I will explain why the servant leader needs power and the origin of the power by which to lead others.

Definition of a Servant Leader

A servant leader will be one who is in intimate relationship with his or her Lord. He or she is one who willingly obeys Jesus Christ for the people of God. According to Elliston, “servant leader is a leader whose capacity (giftedness), role, status, placement, and tenure are all under the sovereign authority of Jesus Christ and overseen by the Holy Spirit.”¹ A servant leader will be known for his or her faithfulness to Christ and to fellow servants. Servant leaders give others the trust they need to follow the leaders. They have the responsibility to take risks, which may happen in the church. They will live simply and serve sacrificially. According to Robert K. Greenleaf, “The servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve first.”²

A servant leader will encourage and help followers to mature by modeling discipline and training. For example, the apostle Paul tells Timothy and the churches to follow his example which included what he said and did: “Join with others in following my example, brothers, and take note of those who live according to the pattern we gave

¹ Elliston, 23.

² Greenleaf, 27.

you” (Phil. 3:17). And he also said to the church: “Follow my example, as I follow the example of Christ” (1 Co. 11:1). Jesus directly commanded the disciples to follow him: “Follow me, and I will make you fishers of men” (Matt. 4:19). By modeling, leaders provide opportunities for the followers to practice. DePree draws the model of servant leadership:

A Jazz band is an expression of servant leadership. The leader of a jazz band has the beautiful opportunity to draw the best out of the other musicians. We have much to learn from jazz-band leaders, for jazz, like leadership, combines the unpredictability of the future with the gifts of individuals.³

Misconceptions of a Servant Leader

People sometimes tend to think that the image of servanthood is degrading something less than human. Thus, we may tend to think servant leadership displays weakness and often shyness. Most Leaders fear they will lose their authority if they begin to move toward servant leadership. It is because we think the concept of authority is the power or right to give commands, enforce obedience, or make final decisions. But Christ showed us his authority to follow people. His authority is not by force and power, but by gentleness, humility, and serving. He never used his power to prove he was the Messiah. Rather, he was a suffering servant. Of course, Jesus often was assertive but the basis for his assertiveness was the Father’s purpose. He knew his identity. Even though servant leaders must serve others, this does not mean that leaders give up all ability to take a position and to provide direction. Christ certainly took a position and provided direction. Therefore, to be a servant leader is not to become a spineless wimp. These

³ Max De Pree, Leadership is an Art (New York: Dell Publishing, 1989), 9.

concepts are not biblical. We often receive the impression that a servant is only a slave to people, but the biblical concept, ironically, is about freedom. Slaves do not have freedom, but true freedom is in God. When we are servants of God, at the same time, we will become the most free and strong people. We know the power belongs to God, not to us.

Definition of Authority

Authority is the right to exercise leadership in a particular group or institution based upon a combination of qualities, characteristics, or expertise that the leader has or that followers believe their leader has.

The church needs spiritual leadership beyond a level of man because of the church's spiritual characters. Spiritual leadership is leadership controlled by spiritual authority. Clinton emphasizes that leaders should learn to get guidance from God if they are to lead groups toward God's purposes.⁴ In a common false perception of servanthood is that being a servant connotes a lack of dignity. And no one would want to be a servant because it brings out the problem of authority. Most leaders in Korean American churches associate servanthood with weakness but this is not true. Rather, all are to be servants of the living God, both individuals and institutions. If leaders fail to obey God's authority, they have trouble influencing people. This challenge appears in all parts of ministry. The Bible says that it is essential for leaders to get spiritual authority. Matthew writes, "and I tell you that you are Peter, and on this rock I will build my church, and the

⁴ Clinton, 147.

gates of Hades will not overcome it. I will give you the keys of the Kingdom of heaven” (Matt. 16:18, 19a). The principle of authority must be service because we are called to fulfill God’s purpose. The authority God gives us is to effect change in the human heart, not force humans into submission. We always build church with the authority God gives.

As we have seen above, authority is established by God. Therefore, we don’t need to try to secure his authority. We never try to set up our own authority. Although David was anointed by God and appointed to be king, for many years he remained under the hand of Saul. He never used his authority to kill Saul. It was because he knew authority came from God. If God really appoints us to be in authority, we only have two choices before us: either we disobey or obey God. God’s children should not only learn to recognize authority, but also they should be obedient. God wants to accomplish his purpose through people who obey his will. If anyone does not obey God, he or she can never accomplish the work of God. Therefore, the most important thing God requests us is to obey his will.

Jesus and Power

In the world, no one ever had more great power than Jesus did. He did work marvelous things. For example, he exercised his ability to open blind eyes, to cast out demons, or to calm the raging storm. But he died on the cross as if he was defeated by Satan. In those days, many knew Jesus as the defeated. In this respect, Paul seizes on this image to make the point that what seemed to be a defeat for Jesus on the cross was actually a triumph. He exposed the “power” that oppress the human race-whether sin of death, rulers, priests, sex, or greed. At this point, Jesus gained triumph by obeying the

Father. In John 5:19, Jesus said, “I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.” If we wish to become true leaders, we should first learn to obey. According to Richard Foster, in discussing the marks of spiritual power, he also highlights submission as a key mark:

There is power that comes through spiritual gifts and there is a power that comes through spiritual positioning. The two work in unison. Submission gives us spiritual positioning under the leadership of Christ. Submission is power because it places us in a position in which we can receive from other.⁵

The Paradox of Power in Jesus

A Paradox is a statement that departs from accepted opinion, or is an apparently self-contradictory or absurd statement. Thus, a “paradox” is an unusual and apparently self-contradictory rhetorical statement or concept that departs dramatically from accepted opinion. Jesus sees the problem of authority in the concern with authority of his disciples. The authority paradox is more evident in opposition to the religious authorities who claimed authority for themselves but who did not wish to serve.

One day Jesus was walking with his disciples and teaching them about his coming betrayal, death, and resurrection. But they did not understand what he meant and were afraid to ask him about it. On the way to Capernaum, they were arguing on the road. Then, Jesus asked them what they were arguing about. They kept quiet because they had argued about who was the greatest. Who is the greatest? This can answer the

⁵ Richard J. Foster, Money, Sex and Power: The Challenge of the Disciplined Life (San Francisco: Harper and Row, 1985), 205-06.

question of what authority is. Jesus called them and said, “If anyone wants to be first, he must be the very last, and the servant of all” (Mark 9:35). This is power Jesus claimed. We generally measure our greatness by how many supporters and helpers we have. At the same time, Jesus explained the attitude to be taken: that of servants who follow Jesus.

With Leadership Authority Comes Responsibility

Christian leaders are distinctive in contrast to non-Christian leaders because it is a different motivation for leadership. Christian leadership is motivated by love and service. It is also leadership that is subjected to the control of our Lord Jesus Christ and his example. God wishes to accomplish his purpose through Christian leaders. God also trusts us with his authority to fulfill his will. Then, we exercise the authority God has given us. Without it we cannot fulfill our responsibilities, we cannot serve in accordance with our call.

In Ephesians 4:11, 12, Paul reminded the church: “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up.” Here, we know God gives his authority to gifted people who can prepare others for service and thus further the church’s mission. So, we see servant leaders have the responsibility not only to recruit others for mission, but also to equip others so that they will be effective servants of God.

To this point, Ted Engstrom describes the responsibility of leaders as follows:

1. He must get to know his people-their abilities, their skills-in order that he may motivate them.

2. He must involve them in the planning of the organization so that their goals become the company's goal.
3. He must pass on to all of his associates the benefits they will receive as their performance increases.
4. He must learn the magic of motivation and realize that each man is motivated to a different degree for different purposes.
5. He must provide challenge leadership that brings out the best in the organization.
6. He must guide his people toward the achievement of their goal and not just their task.
7. He must remove all obstacles that stand in the way of the individuals and the unit reaching their goals and objectives.
8. He must develop an effective program of communication so that morale is increased and all personnel feel a part of the team.
9. He must lead all of his men to have achieving experiences and improve their work: capacity and production on a sustained basis.⁶

God is the fundamental source of spiritual power. We can receive spiritual power when we obey to God who makes power to fulfill God's will. Therefore, the results of spiritual power in the life of a person may be seen in the results in a person's life. It is to live the life of a servant. Servant leaders have spiritual authority by having deep experience with God and they are to be humble more and more. Also God develops them and uses the gift God gives them.

⁶ Engstrom, 190-91.

Chapter 8

Conclusion

The goal of my thesis has been to explain the Korean American church history and their leadership because my ministry area is in the Korean American immigrant church. I have studied the history of Korean immigrant churches and the establishment of 3,500 churches in the course of more than 100 years since 1903. As Korean immigrants came to the United States, many of them naturally turned to the church for the service it provided to help them overcome their difficulties, so that many immigrants were converted into Christians.

However, now the Korean churches membership has declined. What are the causes? The causes are not simple. I believe that the primary reason for the decline is that the Korean churches ignore-or are slow to respond to--paradigm shifts, in which times, the sense of values, formulas, and dogmas are rapidly changing. Moreover, like western society, our Korean society is becoming more and more complicated, and highly differentiated as advanced technology tends toward diversification rather than standardization. It is impossible, however, for a pastor to handle all this diversification alone. Nevertheless, many try to keep their old ineffective leadership styles, along with traditional structures and strategies for ministry. For this reason, the Korean churches have unexpectedly encountered many other problems such as decreasing church membership, as well as conflicts between the older generation and the younger generation, between pastors and lay leaders or lay people, and between churches. In this

complex situation, I believe that developing leadership in Korean American churches is the best way for God's ministry to flourish in our churches, and to resolve the problems.

The results of the April 10, 2001, discussion and the church survey indicated that Van Nuys Korean UMC members seek a pastor who understands their spiritual, emotional and physical problems, and responds with sympathy. This effective pastoral leadership has several characteristics which I sought to adopt: (1) a shepherd leadership model that cares for church members in a pastoral way, (2) a servant leadership model that involves sacrificial leadership, (3) a stewardship leadership model that includes delegation of authority and responsibility to church members within the church structure.

During my ordained ministry in the United Methodist Church, I read "the Christian as Minister" and studied with my mentor pastor. In this book, the definition of pastor is "minister is a servant of God." Before my process of ordained ministry, I thought that the pastor was a priest, prophet, and apostle as a charismatic leader. So, I prayed, "Almighty God, give me your charismatic power. I want to be a minister who does everything well." That is right. The pastor must have a priestly, prophetic, and apostolic function. However, we should remember that he/she must harmonize with the function of shepherd, steward, and servant as well. It gave to me a motive so that I opened my eyes to the latter function in the middle of my ordained minister process. Therefore, a pastor, minister, or church leader is to try to harmonize between the former and the latter functions. My denomination's definition of "ordained ministry" in the Book of Discipline is:

Ordained ministers are called by God to a lifetime of servant leadership in specialized ministries among the people of God. Ordained ministers are called to interpret to the Church the needs, concerns, and hopes of the

world and the promise of God for creation....They do this through the careful study of Scripture and its faithful interpretation; through effective proclamation of the gospel and responsible administration of the sacraments; through diligent pastoral leadership of their congregations for fruitful discipleship; and by following the guidance of the Holy Spirit in witnessing beyond the congregation in the local community and to the ends of the earth. The ordained ministry is defined by its faithful commitment to servant leadership following the example of Jesus Christ, by its passion for the hallowing of life, and by its concern to link all local ministries with the widest boundaries of the Christian community¹.

As a pastor of my denomination, UMC, I am called to be a servant leader who gives to others whatever God has given to me. The servant leader faces a daily challenge to “walk humbly with our God” (Micah 6:8b), and there is no room for proud or arrogant leadership. When servant leaders serve God with a sincere heart, they will not boast of their gifts and talents, neither will they glory in spiritual experiences because they recognize all blessings come from God.

I am called to emulate Christ who described his role by saying, “The son of man came not to be served but to serve, and to give his life as a ransom for many” (Matt. 20:28). A servant leader sacrifices for the people, and personal desires, time, and financial security will be overridden by the needs of others.

God’s Calling

The concept of the call is very important in servant leadership. In the Old Testament God called Israel into a relationship of promise:

It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of

¹ The Book of Discipline of the United Methodist Church (Nashville: United Methodist Publishing House, 1996), 116-7.

all peoples; but it is because the Lord loves you and kept the oath he swore to your forefather...and redeemed you from the land of slavery. (Deu. 7:7-8b)

In the New Testament, Peter states it clearly: “But you are a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light” (1 Pe. 2:9).

In general, if one is a leader in a group, one is called, elected, or appointed to assume the responsibility of one’s position or duty given in an organization. Especially, leaders in church the should know that God calls them to do prophetic ministry. God gives them gifts to fulfill that calling. Michael Youssef, in his book, *The Leadership Style of Jesus*, emphasizes the calling of God as the first principle to the leadership style of Jesus. He says, “Jesus received confirmation before he could lead. So must we.”²

Calling is the first factor for becoming a servant leader. And calling is related to the authority of God. This is because God gives his leader the authority to fulfill his purpose. Leaders should recognize God’s calling and they should be servants under the calling of God.

Relationship

The servant leader first should understand the essential contributions as well as the limitations of good followers. One obvious requirement for doing good work as a leader is to strive to understand the perspective of God and of the followers. Leaders can

² Michael Yourssef, *The Leadership Style of Jesus* (Wheaton, IL: Victor Books, 1987), 17.

strengthen their understanding of their parishioners' perspectives through relationship with them.

Moses spoke to God “face-to-face.” After Moses experienced God in the burning, Moses continued learning about God’s holiness throughout his lifetime. Moses loved his people by serving them to meet their needs. We recognize that Moses’ authority to lead followers was rooted in God’s presence in his leadership. Clearly, God gives leaders authority. In Exodus 19:9, the Lord said to Moses, “I am going to come to you in a dense cloud, so that the people will hear me speaking with you and will always put their trust in you. Then, Moses told the Lord what the people had said.”

Relationship implies that a leader has become comfortable in the presence of a Holy God and that the Lord of Holiness is also comfortable in the presence of the leader. Followers sense a leader’s relationship with God, and they will follow their leader.

Obedience

The servant leader is obedient to God. We can see that the biblical leaders were people who obeyed God. Obedience is the important hallmark of a servant leader. Joshua obeyed the Word of God, and he also obeyed Moses who gave him orders. As Ken Blue notes, “The biblical record shows that just as there is a correlation between obedience and authority, so there is connection between disobedience and lack of authority.”³ We should remember Adam held great spiritual authority when he lived

³ Ken Blue, Authority to Heal (Downers Grove, IL: InterVarsity Press, 1987), 135.

in obedience but through disobedience he forfeited his authority. God desires a leader to have an obedient spirit.

Prayer

Prayer is one means leaders communicate with the Lord. In fact, the biblical leaders have intimacy with God through prayer. Daniel was a leader of prayer. Prayer was prerequisite to the exercise of Daniel's gift of understanding visions and dreams. In a crisis, Daniel overcame difficult situations by appealing to God in prayer. Then God gave him confidence and also gave him spiritual authority. Prayer is a vital aspect of the leader's personal holiness. Prayer is one means by which God communicates to leaders. To this sense, prayer was an essential element in both servant leaders and their spiritual authority.

Humility

In Matthew 20:25-27, Christ told his disciples to turn away from the pompous attitudes to exercise authority, and instead to take on the lowly seat of the servant. Paul himself acknowledged this, "For I am the least of the apostles and do not even deserve to be called an apostle" (1 Co. 15:9).

As Oswald Sanders says:

Let every day be a day of humility; condescend to all weaknesses and infirmities of your fellow-creatures, cover their frailties, love their excellencies, encourage their virtues, relieve their wants, rejoice in their prosperities, compassionate their distress, receive their friendship,

overlook their unkindness, forgive their malice, be a servant of servants, and condescend to do the lowliest offices of the lowest of mankind.”⁴

Servant leaders will choose serving with humbleness to others as Jesus served his people. Spiritual power is not a personal possession. It comes to us when we serve with a humble heart for the purpose of God.

Accountability

A leader should have accountability. A Leader should feel accountable to the calling of God. Jesus defined accountability for his leaders when he took his people and taught them how to lead people to the Kingdom of God. Accountability keeps team members together and working toward the same goal.

Vision

The servant of God receives vision from God to fulfill his purpose. Vision gives them courage and vitality. In the Bible we can find that God has a vision for the world. God’s plan and intent is to unite all things in Jesus Christ. In 1 Timothy 2:3, 4, “This is good, and pleasing God our Savior, who wants all men to be saved and to come to acknowledge of the truth.”

According to Weems Jr., “What is a vision? It is a dream. It is a picture of what is possible”⁵ In his book, bishop Rueben P. Job defines that “Vision is the gift of eyes of faith to see the invisible, to know the unknowable, to think the unthinkable, to

⁴ Sanders, 61-62.

⁵ Lovett H. Weems, Jr., Church Leadership: Vision, Team, Culture, and Integrity (Nashville: Abingdon Press, 1993), 39.

experience the not yet. Vision allows us to see signs of the kingdom now, in our midst.”⁶ And George Barna says, “Vision is the starting point of effective leadership.”⁷ In this sense, the leader of the church is to fulfill the will of God. The leader has vision and should share it with the followers. Moreover, vision gives leaders power to move followers.

Love

Love is essential to servant leaders. Jesus loved his disciples endlessly. Love has power to change people’s hearts. If servant leaders don’t have love, even though they have much more potential as leaders, I say they are not leaders in the light of the Bible.

I think the most important ministry is love. When I see churches that grow both qualitatively and quantitatively, they all seem to have the element of love which starts with the pastor, then grows in the congregation. The pastor must be an example to his congregation, demonstrating unselfish and sacrificial love, otherwise the congregation will not learn how to love as well, even though the pastor may preach on the subject of love. I have seen and met many pastors in my experience in the church and my ministry. What kind of a pastor did I respect the most? I never respected a pastor just because he was a good preacher, nor because he was highly educated, nor because he showed signs and miracles in his ministry; but I respected and followed a pastor because I knew from

⁶ Ibid., 39-40.

⁷ George Barna, contributor and ed., Leaders on Leadership: Wisdom, Advice, and Encouragement on the Art of Leading God’s People (Ventura, CA: Regal Books, 1997), 60.

his conduct, speech, and his dealing with people that he really was demonstrating the command of our Lord to love.

The Korean immigrants come looking for love in the churches. The pastor must show these people that he really loves them, or else they will look for another shepherd in order to obtain love. What then is real love? I thought about what true love is, and I came up with an answer: “true love is only giving, and not expecting anything in return.” People expect too much of other people, and as a result many fall into arguments and dissensions in the church. The word of God teaches love “does not seek its own...” (I Cor. 13:5). Love is only giving and being satisfied with seeing people happy because of what you have done for them, and yet not wanting to be loved or recognized in return. If people want to return the favor done for us, that is fine, but we should not demand or expect them to do so. The pastor has to show love that does not expect, and his example will enable the people of his church to do the same. The church must be a place where people can comfort one another and help one another.

Servant leadership is vital for spiritually effective, God-pleasing leadership. Unlike the leadership in the world, the goals of the church should be achieved only by spiritual people who obey God. They always control themselves in order to grow in their trust and confidence in the Lord. To this respect, spiritual authority flows from the very heart of God. Of course, I recognize that such biblical persons as Moses and Joshua did not use the same style of leadership, nor lead under identical circumstances, neither did they achieve the same results. However, it is evident that they exercised leadership responsibilities as servants. Church leaders are servants of God. We serve by leading and we lead by serving.

The Korean American churches have turned stagnant over the last decade. One of the main factors of stagnation seems to be related to church leadership. Therefore, the Korean American church leaders today need to learn key lessons from the remarkable figures in the Bible. God used his servants who obeyed the will of God in order to achieve his plan for the world. The biblical servant leaders had a vision to do God's plan. They lived in servant's life-model to keep in their mind the word of God. They were also people who had strong leadership. I am convinced that the Lord leads his faithful servants who pray for new revival, obey God's will, and seek the grace of God. Korean American churches seek faithful church leaders who can change the present situation. My prayer is that the insight we have explored will help resolve our problems. Let us go back to God. The living God will give the churches new revival for world mission.

Appendix



반나이스 복음 연합감리교회

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Hallelujah!

Greetings to you in the precious name of the Lord!

To prepare us for rapid growth and development in the upcoming 21st century, we are conducting a survey of Van Nuys KUMC members. This survey is designed to provide information on leadership and worship style, and preferences among church members. The results of the survey will be used to develop more effective leadership for Korean American churches. In addition, this confidential survey will give us important data to promote the rapid growth and development of the church. All information will be used in the aggregate, and no individual responses identified or revealed.

The results will also be used in the development of my doctoral paper at Claremont School of Theology. Thank you for your participation. After finishing the survey questionnaire, please give it to me directly or mail it to the church.

The Lord's grace and peace be with you always.

Associate Pastor Jinho Han

Appendix

Questionnaire

Age: ()

Sex: Male() Female()

Immigrant: Yes() No()

Born in USA: Yes() No()

Number of years you have lived in the USA: ()

Speak Korean: Yes() No()

Speak English: Yes() No()

Please answer these questions honestly. If you have any comments, please include them.

1. Please rate the importance of the following elements you believe are necessary for church growth. Use: 1 for most important, 2 for important, 3 for least important, 4 for not important.

___ The pastor's leadership style

___ The liturgical style

___ The sermon

___ Christian education

___ Church administration

___ Evangelism

___ Other. _____.

2. Please rate the importance of the following elements for the pastor's ministry. Use: 1 for most important, 2 for important, 3 for least important, 4 for not important.

___ Sermon

___ Visitation

___ The sermon

___ Christian education

___ Church administration

___ Evangelism

___ The mission to Korean Chinese in China for church planting every year
 ___ Other. _____.

3. How important is the pastor's leadership style for church growth?

___ Very important
 ___ Important
 ___ Little important
 ___ Not important

4. Which of the following describes your pastor's present leadership style? You may choose more than one response.

___ An authoritarian leadership style. The pastor is in charge of taking care of everything in an authoritarian relationship with the congregation. This leadership style requires obedience from the congregation.
 ___ A Shepherd leadership style. The pastor cares for the congregation well in pastoral way. The shepherd's major responsibility for the sheep is the pastoral care of the flock, similar to the care by the shepherd of his sheep.
 ___ A servant leadership style. The pastor sacrifices for the congregation. The servant leader is one who serves, and one who sacrifices for the people.
 ___ A steward leadership style. The pastor provides an organizational structure including delegation of authority and responsibility to church members. This leadership allows others to share the work, and encourages members to do well using delegated authority and responsibility. This leadership also develops members' gift, cultivates lay leaders, and provides delegation of authority and responsibility to congregation.
 ___ Other. _____.

5. Please identify any of the following as lacks in your pastor's present leadership style? You may choose more than one response.

___ A lack of delegation of responsibility to church members.
 ___ A lack of delegation of authority to church members.
 ___ A lack of close relationship with church members.
 ___ A lack of effective communication with church members.
 ___ A lack of cultivation lay leaders by the pastor.

6. Which of the following leadership styles would you prefer from your pastor? Please number in order from 1 to 4 (or 5) with 1 being the most preferred.

- ☐ An authoritarian leadership style.
- ☐ A Shepherd leadership style.
- ☐ A servant leadership style.
- ☐ A steward leadership style.
- ☐ Other. _____.

7. Please identify the pastoral leadership styles you prefer. Please select two choices.

- ☐ A pastoral leadership style which provides spiritual food for the congregation through the Word of God.
- ☐ A pastoral leadership style which sacrifices for the congregation.
- ☐ A pastoral leadership style which provides delegation of authority and responsibility to congregation.
- ☐ A pastoral leadership style in which the pastor is in charge of taking care of everything in an authoritarian relationship with the congregation.
- ☐ Other. _____.

8. How often should your pastor visit in your home? (Choose one)

- ☐ Once a week
- ☐ Once a month
- ☐ Four times a year
- ☐ Twice a year
- ☐ Once a year
- ☐ Never
- ☐ Only when I ask the pastor to call

9. How often do you prefer to receive your pastor's counseling? (Choose one)

- ☐ Once a week
- ☐ Once a month
- ☐ Four times a year
- ☐ Twice a year
- ☐ Once a year
- ☐ Never
- ☐ Only when I ask the pastor to call

10. How strongly do you seek to have a close relationship with your pastor?

- ☐ Very strongly
- ☐ Strongly
- ☐ I don't know
- ☐ Not at all

11. How strongly do you believe your pastor should communicate with other congregations?

- ☐ Very strongly
- ☐ Strongly
- ☐ I don't know
- ☐ Not at all

12. What is the most important attribute a pastor can possess? (Choose one)

- ☐ An effective leadership style
- ☐ Excellent sermon skill
- ☐ A profound general knowledge of many subjects
- ☐ A high level of theological education
- ☐ A close relationship with the congregation
- ☐ Effective pastoral administrative skills

13. Do you believe your church encourages church members to use their talents well?

- ☐ Strong agree
- ☐ Agree
- ☐ No, I don't agree

14. How effective is communication between your pastor and the congregation?

- ☐ Very effective
- ☐ Effective
- ☐ Not effective

15. What do you believe will contribute most effectively to rapid church growth? Use: 1 for most effective, 2 for effective, 3 for least effective, 4 for not effective.

- ☐ A change in the pastor's leadership style from an authoritarian style to another leadership style (shepherd, servant, or steward leadership style).
- ☐ Changes in liturgy.

- ☐ Improved Christian education programs.
- ☐ Increase of small group experiences.
- ☐ Development of lay leadership skills.
- ☐ Other. _____.

16. What should be the main emphasis of the church? (choose one)

- ☐ Pastor
- ☐ Congregation
- ☐ Fellowship
- ☐ Program
- ☐ Other. _____.

17. Do you believe the use of small groups would increase church growth?

- ☐ Absolutely
- ☐ Very much
- ☐ Just a little
- ☐ Not at all

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